

A SHORT
INTRODUCTION
TO
ENGLISH GRAMMAR.
WITH
CRITICAL NOTES.

By the Rev. Dr. LOWTH.

THE SECOND EDITION, CORRECTED.

Nam ipsum *Latine* loqui est illud quidem in magna laude ponendum: sed non tam sua sponte, quam quod est a plerisque neglectum. Non enim tam præclarum est scire *Latine*, quam turpe nescire; neque tam id mihi oratoris boni, quam civis *Romani* proprium videtur.

CICERO.

To which are added,

OBSERVATIONS ON STYLE.

By JOSEPH PRIESTLY.

D U B L I N:

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M D C C L X I I I.

INTRODUCTION



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P R E F A C E.

THE English Language hath been much cultivated during the last two hundred years. It hath been considerably polished and refined; its bounds have been greatly enlarged; its energy, variety, richness, and elegance, have been abundantly proved by numberless trials, in verse and in prose, upon all subjects, and in every kind of style: but whatever other improvements it may have received, it hath made no advances in Grammatical accuracy. *Hooker* is one of the earliest Writers of considerable note within the period above-mentioned: let his writings be compared with the best of those of more modern date; and, I believe, it will be found, that in correctness, propriety, and purity of English style he hath hardly been surpassed, or even equalled, by any of his successors.

It is now about fifty years since Doctor *Swift* made a public remonstrance, addressed to the Earl of *Oxford*, then Lord Treasurer, of the imperfect State of our Language; alledging in particular, “that in many instances it offended against every part of “Grammar.” *Swift* must be allowed to

have been a good judge of this matter; to which he was himself very attentive, both in his own writings, and in his remarks upon those of his friends: he is one of the most correct, and perhaps the best of our prose writers. Indeed the justness of this Complaint, as far as I can find, hath never been questioned; and yet no effectual method hath hitherto been taken to redress the grievance, which was the object of it.

But let us consider, how, and in what extent, we are to understand this charge brought against the English Language: for the Author seems not to have explained himself with sufficient clearness and precision on this head. Does it mean, that the English Language as it is spoken by the politest part of the nation, and as it stands in the writings of our most approved authors, often offends against every part of Grammar? Thus far, I am afraid, the charge is true. Or does it further imply, that our Language is in its nature irregular and capricious; not hitherto subject, nor easily reducible, to a System of rules? In this respect, I am persuaded, the charge is wholly without foundation.

The English Language is perhaps of all the present European Languages by much the most simple in its form and construction. Of all the ancient Languages extant that is the most simple, which is undoubtedly the most ancient:

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ancient: but even that language itself does not equal the English in simplicity.

The Words of the English Language are perhaps subject to fewer variations from their original Form, than those of any other. Its Substantives have but one variation of Case: nor have they any distinction of Gender, beside that which nature hath made. Its Adjectives admit of no change at all, except that which expresses the degrees of Comparison. All the possible variations of the original form of the Verb are not above six or seven; whereas in many Languages they amount to some hundreds: and almost the whole business of Modes, Times, and Voices is managed with great ease by the assistance of eight or nine commodious little Verbs, called from their use Auxiliaries. The Construction of this Language is so easy and obvious, that our Grammarians have thought it hardly worth while to give us any thing like a regular and systematical Syntax. The English Grammar that hath been last presented to the public, and by the Person best qualified to have given us a perfect one, comprises the whole Syntax in ten lines: for this reason; “ because our Language
“ has so little inflection, that its Con-
“ struction neither requires nor admits many
“ rules.” In truth, the easier any subject is in its own nature, the harder is it to make it more easy by explanation;

and nothing is commonly more unnecessary, and at the same time more difficult, than to give a Demonstration in form of a proposition almost self-evident.

It doth not then proceed from any peculiar irregularity or difficulty of our Language, that the general practice both of speaking and writing it is chargeable with inaccuracy. It is not the Language, but the practice, that is in fault. The Truth is, Grammar is very much neglected among us; and it is not the difficulty of the Language, but on the contrary the simplicity and facility of it, that occasions this neglect. Were the Language less easy and simple, we should find ourselves under a necessity of studying it with more care and attention. But as it is, we take it for granted, that we have a competent knowledge and skill, and are able to acquit ourselves properly, in our own native tongue: a faculty solely acquired by use, conducted by habit, and tried by the ear, carries us on without reflection; we meet with no rubs or difficulties in our way, or we do not perceive them; we find ourselves able to go on without rules, and we do not so much as suspect that we stand in need of them.

A Grammatical Study of our own Language makes no part of the ordinary method of instruction which we pass through in our childhood; and it is very seldom that

we

we apply ourselves to it afterwards. And yet the want of it will not be effectually supplied by any other advantages whatsoever. Much practice in the polite world, and a general acquaintance with the best authors, are good helps, but alone will hardly be sufficient: we have writers, who have enjoyed these advantages in their full extent, and yet cannot be recommended as models of an accurate style. Much less then will what is commonly called Learning serve the purpose; that is, a critical knowledge of ancient languages, and much reading of ancient authors: the greatest Critic and most able Grammarian of the last age, when he came to apply his Learning and his Criticism to an English Author, was frequently at a loss in matters of ordinary use and common construction in his own *Vernacular Idiom*.

But perhaps the Notes subjoined to the following pages will furnish a more convincing argument, than any thing that can be said here, both of the truth of the charge of inaccuracy brought against our Language as it subsists in practice, and of the necessity of investigating the Principles of it, and studying it Grammatically, if we would attain to a due degree of skill in it. It is with reason expected of every person of a liberal education, and it is indispensably required of every one who undertakes

dertakes to inform or entertain the public, that he should be able to express himself with propriety and accuracy. It will evidently appear from these notes, that our best authors have committed gross mistakes, for want of a due knowledge of English Grammar, or at least a proper attention to the rules of it. The examples there given are such as occurred in reading, without any curious or methodical examination: and they might easily have been much increased in number by any one, who had leisure or phlegm enough to have gone through a regular course of reading with this particular view. However, I believe, they may be sufficient to answer the purpose intended; to evince the necessity of the study of Grammar in our own language, and to admonish those, who set up for authors among us, that they would do well to consider this part of learning as an object not altogether beneath their regard.

The principal design of a Grammar of any Language is to teach us to express ourselves with propriety in that Language, and to enable us to judge of every phrase and form of construction, whether it be right or not. The plain way of doing this, is to lay down rules, and to illustrate them by examples. But besides shewing what is right, the matter may be further explained by pointing out what is wrong. I will not
take

take upon me to say, whether we have any Grammar, that sufficiently instructs us by rule and example; but I am sure we have none, that teaches us what is right by shewing what is wrong; though this perhaps may prove the more useful and effectual method of instruction.

Besides this principal design of Grammar in our own Language, there is a secondary use to which it may be applied, and which, I think, is not attended to as it deserves: the facilitating of the acquisition of other languages, whether antient or modern. A good foundation in the General Principles of Grammar is in the first place necessary for all those who are initiated in a learned education; and for all others likewise, who shall have occasion to furnish themselves with the knowledge of modern languages. Universal Grammar cannot be taught abstractedly: it must be done with reference to some language already known, in which the terms are to be explained, and the rules exemplified. The learner is supposed to be unacquainted with all but his native tongue; and in what other, consistently with reason and common sense, can you go about to explain it to him? When he has a competent knowledge of the main principles of Grammar in general exemplified in his own, he then will apply himself with great advantage to the study of any other language. To enter at once upon
the

the Science of Grammar, and the Study of a foreign Language, is to encounter two difficulties together, each of which would be much lessened by being taken separately and in its proper order. For these plain reasons a competent Grammatical knowledge of our own Language is the true foundation upon which all Literature, properly so called, ought to be raised. If this method were adopted in our Schools; if children were first taught the common principles of Grammar by some short and clear System of English Grammar, which happily by its simplicity and facility is perhaps fitter than any other for such a purpose, they would have some notion of what they were going about, when they should enter into the Latin Grammar; and would hardly be engaged so many years, as they now are, in that most irksome and difficult part of literature, with so much labour of the memory, and with so little assistance of the understanding.

A design somewhat of this kind gave occasion to the following little System, intended merely for a private and domestic use. The chief end of it was to explain the general principles of Grammar as clearly and intelligibly as possible. In the Definitions therefore easiness and perspicuity have been sometimes preferred to logical exactness. The common Divisions have been complied with, as far as truth and reason would permit. The known and received terms have been retained,
except

except in one or two instances, where others offered themselves, which seemed much more significant. All disquisitions, which appeared to have more of subtilty than of usefulness in them, have been avoided. In a word, it was calculated for the use of the Learner even of the lowest class. Those, who would enter more deeply into this subject, will find it fully and accurately handled, with the greatest acuteness of investigation, perspicuity of explanation, and elegance of method, in a Treatise intituled HERMES, by JAMES HARRIS, Esq; the most beautiful and perfect example of Analysis that has been exhibited since the days of *Aristotle*.

The Author is greatly obliged to several Learned Gentlemen, who have favoured him with their remarks upon the former Edition; which was indeed principally designed to procure their assistance, and to try the judgment of the public. He hath endeavoured to weigh their observations without prejudice or partiality, and to make the best use of the lights which they have afforded him. He hath been enabled to correct several mistakes, and encouraged carefully to revise the whole, and to give it all the improvement which his present materials can furnish. He hopes for the continuance of their favour, as he is sensible there will still be abundant occasion for it. A System of this kind, arising from the collection and arrangement of a multitude of
minute

minute particulars, which often elude the most careful search, and sometimes escape observation when they are most obvious, must always stand in need of improvement. It is indeed the necessary condition of every work of human art or science, small as well as great, to advance towards perfection by slow degrees; by an approximation, which, tho' it still may carry it forward, yet will certainly never bring it to the point to which it tends.



A SHORT

A S H O R T

INTRODUCTION

ENGLISH GRAMMAR.

GRAMMAR.

GRAMMAR is the Art of rightly expressing our thoughts by Words.

Grammar in general, or Universal Grammar, explains the Principles which are common to all languages.

The grammar of any particular Language, as the English Grammar, applies those common principles to that particular language, according to the established usage and custom of it.

Grammar treats of Sentences, and the several parts of which they are compounded.

Sentences consist of Words; Words, of one or more Syllables; Syllables, of one or more Letters.

So that Letters, Syllables, Words, and Sentences, make up the whole subject of Grammar.

B

LET.

L E T T E R S.

A LETTER is the first Principle, or least part of a Word.

An Articulate Sound is the sound of the human voice, formed by the organs of speech.

A Vowel is a simple articulate sound, formed by the impulse of the voice, and by the opening only of the mouth in a particular manner.

A Consonant cannot be perfectly sounded by itself; but joined with a vowel forms a compound articulate sound, by a particular motion or contact of the parts of the mouth.

A Diphthong, or compound vowel, is the union of two or more vowels pronounced by a single impulse of the voice.

In English there are twenty-six Letters:

A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u; V, v; W, w; X, x; Y, y; Z, z.

Jj, and *Vv*, are consonants; the former having the sound of the soft *g*, and the latter that of a coarser *f*: they are therefore intirely different from the vowels *i* and *u*, and distinct letters of themselves; they ought also to be distinguished by a peculiar Name; the former may be called *ja*, and the latter *vee*.

Six



Six of the letters are vowels, and may be sounded by themselves; *a, e, i, o, u, y.*

E is generally silent at the end of a word; but it has its effect in lengthening the preceding vowel; as *bīd bīde*: and sometimes likewise in the middle of a word; as, *ungrateful, retirement*. Sometimes it has no other effect than that of softening a preceding *g*: as, *lodge, judge, judgement*.

Y is in sound wholly the same with *i*; and is written instead of it at the end of words; or before *i*, as *flying, denying*: it is retained likewise in some words derived from the Greek; and it is always a vowel [i].

W is either a vowel, or a diphthong: its proper sound is the same as the Italian *u*, the French *ou*, or the English *oo*: after *o*, it is sometimes not sounded at all, sometimes like a single *u*.

The rest of the letters are consonants; which cannot be sounded alone: some not

B 2

at

[1.] The same sound, which we express by the initial *y*, our Saxon Ancestors in many instances expressed by the vowel *e*; as *cowen, your*; and by the vowel *i*; as *iw, yew; iung, young*. In the word *yew* the initial *y* has precisely the same sound with *i*; in the words *view, lieu, adieu*: the *i* is acknowledged to be a vowel in these latter; how then can the *y* which has the very same sound, possibly be a Consonant in the former? Its initial sound is generally like that of *i* in *shire*, or *e e* nearly: it is formed by the opening only of the mouth, without any motion or contact of the parts: in a word, it has every property of a Vowel, and not one of a Consonant.

at all, and these are called Mutes, *b, c, d, g, k, p, q, t*: others very imperfectly, making a kind of obscure sound, and these are called Semi-vowels, or Half-vowels, *l, m, n, r, f, s*; the first four of which are also distinguished by the name of Liquids.

The Mutes and the Semi-vowels are distinguished by their names in the Alphabet, those of the former all beginning with a consonant; *bee, cee, &c*; those of the latter all beginning with a vowel, *ef, el, &c*.

X is a double consonant, compounded of *c*, or *k*, and *s*.

Z seems not to be a double consonant in English, as it is commonly supposed: it has the same relation to *s*, as *v* has to *f*, being a thicker and coarser expression of it.

H is only an Aspiration, or Breathing: and sometimes at the beginning of a word is not founded at all; as *an hour, an honest man*.

C is pronounced like *k*, before *a, o, u*; and soft like *s*, before *e, i, y*: in like manner *g* is pronounced always hard before *a, o, u*; sometimes hard and sometimes soft before *i, and y*; and for the most part soft before *e*.

The English Alphabet, like most others, is both deficient and redundant; in some cases, the same letters expressing different sounds, and different letters expressing the same sounds.

S Y L

SYLLABLES.

A Syllable is a sound either simple or compounded, pronounced by a single impulse of the voice, and constituting a word, or part of a word.

Spelling is the art of reading by naming the letters singly, and rightly dividing words into their syllables. Or, in writing, it is the expressing of a word by its proper letters.

In Spelling, a syllable in the beginning or middle of a word ends in a vowel, unless it be followed by *x*; or by two or more consonants: these are for the most part to be separated, and at least one of them always belongs to the preceding syllable, when the vowel of that syllable is pronounced short. A mute generally unites with a liquid following; and a liquid, or a mute, generally separates from a mute following: *le* and *re* are never separated from a preceding mute. Examples: *ex-e-cra-ble*, *ex-as-pe-rate*, *dis-tin-guish*, *dis-tress-ful*, *cor-res-pon-ding*.

But the best and only sure rule for dividing the syllables in spelling, is to divide them as they are naturally divided in a right pronunciation; without regard to the derivation of words, or the possible combination of consonants at the beginning of a syllable.

W O R D S.

WORDS are articulate sounds, used by common consent as signs of ideas, or notions.

There are in English nine Sorts of Words, or, as they are commonly called, Parts of Speech.

1. The **ARTICLE**, prefixed to substantives, when they are common names of things, to point them out, and to shew how far their signification extends.

2. The **SUBSTANTIVE**, or **NOUN**, being the name of any thing conceived to subsist, or of which we have any notion.

3. The **PRONOUN**, standing instead of the noun.

4. The **ADJECTIVE**, added to the noun to express the quality of it.

5. The **VERB**, or Word by way of eminence, signifying to be, to do, or to suffer.

6. The **ADVERB**, added to verbs, and also to adjectives and other adverbs, to express some circumstance belonging to them.

7. The **PREPOSITION**, put before nouns and pronouns chiefly, to connect them with other words, and to shew their relation to those words.

8. The **CONJUNCTION**, connecting sentences together.

9. The

9. The INTERJECTION, thrown in to express the affection of the speaker, though unnecessary with respect to the construction of the sentence.

E X A M P L E.

¹ The ² power ⁷ of ² speech ⁵ is ¹ a ² faculty ⁴ peculiar
⁷ to ² man, ⁸ and ⁵ was ⁵ bestowed ⁷ on ³ him ⁷ by ³ his
⁴ beneficent ² Creator ⁷ for ¹ the ⁴ greatest ⁸ and ⁶ most
⁴ excellent ² uses; ⁸ but ⁹ alas! ⁶ how ⁶ often ⁵ do ³ we
⁵ pervert ³ it ⁷ to ¹ the ⁴ worst ⁷ of ² purposes?

In the foregoing sentence the Words *the, a,* are Articles; *power, speech, faculty, man, creator, uses, purposes,* are Substantives; *him, his, we, it,* are Pronouns; *peculiar, beneficent, greatest, excellent, worst,* are Adjectives; *is, was, bestowed, do, pervert,* are Verbs; *most, how, often,* are Adverbs; *of, to, on, by, for,* are Prepositions; *and, but,* are Conjunctions; and *alas* is an Interjection.

The Substantives *power, speech, faculty,* and the rest, are General, or Common, Names of things; whereof there are many sorts belonging to the same kind, or many individuals belonging to the same sort: as there are many sorts of power, many sorts
of

of speech, many sorts of faculty, many individuals of that sort of animal called man; and so on. These general or common names are here applied in a more or less extensive signification, according as they are used without either, or with the one, or with the other, of the two Articles *a* and *the*. The words *speech*, *man*, being accompanied with no article, are taken in their largest extent, and signify all of the kind or sort, all sorts of speech, and all men. The word *faculty*, with the article *a* before it, is used in a more confined signification, for some one out of many of that kind; for it is here implied, that there are other faculties peculiar to man besides speech. The words *power*, *creator*, *uses*, *purposes*, with the article *the* before them, (for *his* Creator is the same as *the* Creator of *him*) are used in the most confined signification for the things here mentioned and ascertained: *the power* is not any one indeterminate power out of many sorts, but that particular sort of power here specified, namely, the power of speech; *the creator* is the One great Creator of man and of all things; *the uses*, and *the purposes* are particular uses and purposes; the former are explained to be those in particular, that are the greatest and most excellent; such for instance, as the glory of God, and the common benefit of mankind; the latter,

latter, to be the worst, as lying, slandering, blaspheming and the like.

The Pronouns *him*, *his*, *we*, *it*, stand instead of some of the nouns, or substantives, going before them; as *him* supplies the place of *man*; *his* of *man's*; *we* of *men* (implied in the general name *man*, including all men, of which number is the speaker;) *it* of *the power*, before mentioned. If instead of these pronouns the nouns for which they stand had been used, the sense would have been the same, but the frequent repetition of the same words would have been disagreeable and tedious: as, The power of speech peculiar to *man*, bestowed on *man*, by *man's* Creator, &c.

The Adjectives *peculiar*, *beneficent*, *greatest*, *excellent*, *worst*, are added to their several substantives to denote the character and quality of each.

The Verbs *is*, *was* *bestowed*, *do* *pervert*, signify severally, being, suffering, and doing. By the first it is implied, that there is such a thing as the power of speech, and it is affirmed to be of such a kind; namely, a faculty peculiar to man: by the second it is said to have been acted upon, or to have suffered, or to have had something done to it; namely, to have been bestowed on man: by the last, we are said to act upon it, or to do something to it, namely, to pervert it.

The

The Adverbs *most*, *often*, are added to the adjective *excellent*, and to the verb *pervert*, to shew the circumstance belonging to them; namely, that of the highest degree to the former, and that of frequency to the latter: concerning the degree of which frequency also a question is made by the adverb *how*, added to the adverb *often*.

The Prepositions *of*, *to*, *on*, *by*, *for*, placed before the substantives and pronouns *speech*, *man*, *him*, &c. connect them with other words, substantives, adjectives, and verbs, as *power*, *peculiar*, *bestowed*, &c. and shew the relation which they have to those words; as the relation of subject, object, agent, end; *for* denoting the end, *by* the agent, *on*, the object; *to* and *of* denote possession, or the belonging of one thing to another.

The Conjunctions *and*, and *but*, connect the three parts of the sentence together; the first more closely both with regard to the sentence and the sense; the second connecting the parts of the sentence, though less strictly, and at the same time expressing an opposition in the sense.

The Interjection *alas!* expresses the concern and regret of the speaker; and though thrown in with propriety, yet might have been omitted without injuring the construction of the sentence, or destroying the sense.

ARTICLE.

THE Article is a word prefixed to substantives, to point them out, and to shew how far their signification extends.

In English there are but two articles, *a*, and *the*: *a* becomes *an* before a vowel, *y* and *w* [2] excepted, or a silent *h*.

A is used in a vague sense to point out one single thing of the kind, in other respects indeterminate: *the* determines what particular thing is meant.

A substantive without any article to limit it is taken in its widest sense: thus *man* means all mankind; as,

“The proper study of mankind is man:”

Pope.

where *mankind* and *man* may change places without making any alteration in the sense.

A man means some one or other of that kind, indefinitely; *the man* means, definitely, that particular man, who is spoken of: the former therefore is called the Indefinite, the latter the Definite, Article [3].

Example:

[2] A Poet celebrated for the justness and delicacy of his ear, the greatest master after Milton of genuine English Versification, thought *we* capable of admitting the Article *an* before it:

“Think not, that the trees

Spontaneous will produce *an* wholesome draught.”

Philips, Cyder, B. I.

[3] “And I persecuted this way unto *the* death.” *Acts*
xxii. 4. The Apostle does not mean any particular sort of death,

Example: “ *Man* was made for society, and ought to extend his good-will to all
men :

death, but death in general : the Definite Article therefore is improperly used. It ought to be *unto death*, without any Article : agreeably to the Original, ἕως θανάτου.

“ Those that determine of the world’s end, and other such *the* points of Prophecy.” Hobbs, Human Nature, Chap. x. 9. It ought to have been expressed indefinitely, without the Article.

“ When he, the Spirit of Truth, is come, he will guide you into *all Truth*.” *John* xvi. 13. That is, according to this Translation, into *all* Truth whatsoever, into Truth of all kinds : very different from the meaning of the Evangelist, and from the Original, εἰς πᾶσαν τὴν ἀληθειαν, into *all the Truth* ; that is, into all Evangelical Truth.

“ Truly this was *the* Son of God.” *Matt.* xxvii. 54. and *Mark* xv. 39. This Translation supposes, that the Roman Centurion had a proper and adequate notion of the character of Jesus, as the Son of God in a peculiar and incommunicable sense : whereas, it is probable, both from the circumstances of the History, and from the expression of the Original, (ὁ υἱὸς θεοῦ, a Son of God, or, of a God, not ὁ υἱός, *the* Son) that he only meant to acknowledge him to be an extraordinary person, and more than a mere man ; according to his own notion of Sons of Gods in the Pagan Theology. This is also more agreeable to St. Luke’s account of the same confession of the Centurion : “ Certainly this was δίκαιος, a righteous man ;” not ὁ δίκαιος, the Just One. The same may be observed of Nebuchadnezzar’s words, *Dan.* iii. 25.—“ And the form of the fourth is like *the* Son of God :” it ought to be by the Indefinite Article, like a Son of God : ὅμοια υἱῷ θεοῦ, as Theodotion very properly renders it : that is, like an Angel ; according to Nebuchadnezzar’s own account of it in the 28th verse : “ Blessed be God, who hath sent his *Angel*, and delivered his servants.” See also *Luke* xix. 9.

“ Who breaks a butterfly upon a wheel ?

Pope.

It ought to be *the* wheel ; used as an instrument for the particular purpose of torturing Criminals : as Shakespeare ;

“ Let

men: but *a man* will naturally entertain a more particular kindness for *the men*, with whom he has the most frequent intercourse; and enter into a still closer union with *the man*, whose temper and disposition suit best with his own."

It is of the nature of both the Articles to determine or limit the thing spoken of: *a* determines it to be one single thing of the kind, leaving it still uncertain which; *the* determines which it is, or of many which they are. The first therefore can only be joined to Substantives in the singular number [4]; the last may also be joined to plurals.

"Let them pull all about mine ears; present me Death on *the* wheel, or at wild horses heels."

"God Almighty hath given reason to *a* man to be a light unto him." Hobbs, Elements of Law, Part I. Ch. v. 12. It should rather be, "to man," in general.

These Remarks may serve to shew the great importance of the proper use of the Article; the near affinity there is between the Greek Article, and the English Definite Article; and the excellence of the English Language in this respect, which by means of its two Articles does most precisely determine the extent of signification of Common Names: whereas the Greek has only one article, and it has puzzled all the Grammarians to reduce the use of that to any clear and certain rules.

[4] "A good character should not be rested in as an end, but employed as *a means* of doing still farther good." Atterbury's Sermons. Ought it not to be *a mean*? "I have read an author of this taste, that compares a ragged coin to *a* tattered colours." Addison, on Medals.

There is a remarkable exception to this rule in the use of the Adjectives *few* and *many*, (the latter chiefly with the word *great* before it) which, though joined with plural Substantives, yet admit of the singular Article *a*: as, *a few men, a great many men*;

“Told of *a many thousand* warlike French:”—

“A care-craz’d mother of *a many children*.”

Shakespear.

The reason of it is manifest from the effect which the article has in these phrases: it means a small or great number collectively taken, and therefore gives the idea of a Whole, that is, of Unity [5]. Thus likewise *a hundred, a thousand*, is one whole number, an aggregate of many collectively taken; and therefore still retains the Article *a*, though joined as an Adjective to a plural Substantive: as, *a hundred years* [6];

For

[5] Thus the word *many* is taken collectively as a Substantive:

“O thou fond *Many*! with what loud applause
Didst thou beat heav’n with blessing Bolingbroke,
Before he was what thou wouldst have him be?”

Shakespear, 2 Hen. IV.

But it will be hard to reconcile to any Grammatical propriety the following phrase: “*Many one* there be, that say of my soul; There is no help for him in his God.” *Psalms*. iii. 2.

[6.] “There were slain of them upon *a three thousand men*”: that is, to the number of three thousand, 1 *Macc.* iv. 15. “About *an eight days*”: that is, a space of eight days. *Luke* ix. 28. But the expression is obsolete, or at least vulgar; and we may add likewise, improper: for
neither

"For harbour at a thousand doors they knock'd;

"Not one of all the thousand, but was lock'd."

Dryden.

The Definitive Article *the* is sometimes applied to Adverbs in the Comparative and Superlative degree, and its effect is to mark the degree the more strongly, and to define it the more precisely: as, "*The more* I examine it, *the better* I like it. I like this *the least* of any."

S U B S T A N T I V E.

A Substantive, or Noun, is the Name of a thing; of whatever we conceive in any way to subsist, or of which we have any notion.

Substantives are of two sorts; Proper, and Common, Names. Proper Names are the names appropriated to individuals; as the names of persons and places: such are *George, London*. Common Names stand for kinds, containing many sorts; or sorts, containing many individuals under them; as, *Animal, Man*. And these Common Names, whether of kinds or sorts, are applied to express individuals by the help of Articles added to them, as hath been al-

C 2

ready

neither of these numbers has been reduced by use and convenience into one collective and compact idea, like a *hundred*, and a *thousand*; each of which, like a *dozen*, or a *score*, we are accustomed equally to consider on certain occasions as a simple Unity.

ready shewn; and of Definite Pronouns, as we shall see hereafter.

Proper Names being the names of individuals, and therefore of things already as determinate as they can be made, admit not of Articles, or of Plurality of number; unless by a Figure, or by Accident: as when great Conquerors are called *Alexanders*; and some great Conqueror *An Alexander*, or *The Alexander* of his age; when a Common Name is understood, as *The Thames*, that is the *River Thames*; *The George*, that is, the *Sign* of St. George: or when it happens that there are many persons of the same name; as, *The two Scipios*.

Whatever is spoken of is represented as one, or more, in Number: these two manners of representation in respect of number are called the Singular, and the Plural, Number.

In English, the Substantive Singular is made Plural, for the most part, by adding to it *s*; or *es*, where it is necessary for the pronunciation: as *king, kings*; *fox, foxes*; *leaf, leaves*; in which last, and many others, *f* is also changed into *v*, for the sake of an easier pronunciation, and more agreeable sound.

Some few Plurals end in *en*: as *oxen, children, brethren*; and *men, women*, by changing

changing the *a* of the Singular into *e* [7]. This form we have retained from the Teutonic; as likewise the introduction of the *e* in the former syllable of two of the last instances; *weomen*, (for so we pronounce it) *brethren*, from *woman*, *brother* [8]; something like which may be noted in some other forms of Plurals; as, *mouse*, *mice*; *louse*, *lice*; *tooth*, *teeth*; *foot*, *feet*; *goose*, *geese* [9].

The words *sheep*, *deer*, are the same in both numbers.

Some Nouns, from the nature of the things which they express, are used only in the Singular, or the Plural, form: as, *wheat*, *pitch*, *gold*, *sloth*, *pride*, &c. and *bellows*, *scissars*, *lungs*, *bowels*, &c.

The English Language, to express different connexions and relations of one thing to another, uses, for the most part, Prepositions. The Greek and Latin among the antient, and some too among the modern languages, as the German, vary the termination or ending of the Substantive to answer the same purpose. These different endings are in those languages called Cases.

C 3

And

[7] And antiently, *eyen*, *shoen*, *housen*, *hosen*; so likewise antiently *forwen*, *corwen*, now always pronounced and written *swine*, *kine*.

[8] In the German the vowels *a*, *o*, *u*, of monosyllable Nouns are generally in the Plural chaged into diphthongs with an *e*: as *der hand*, the hand, *die bände*; *der hut*, the hat, *die hüte*; *der knopff*, the button, (or knop) *die knöpfe*; &c.

[9] These are directly from the Saxon: *mus*, *mys*; *lus*, *lys*; *toth*, *teth*; *fot*, *fet*; *gos*, *ges*.

And the English being derived from the same origin, as the German, that is, from the Teutonic [1], is not wholly without them. For instance, the relation of Possession, or Belonging, is often expressed by a Case, or a different ending of the Substantive. This Case answers to the Genitive Case in Latin, and may still be so called; though perhaps more properly the Possessive Case. Thus, "God's grace:" which may also be expressed by the Preposition; as, "the grace of God." It was formerly written *Godis* grace: we now very improperly always shorten it with an Apostrophe, even though we are obliged to pronounce it fully; as, "Thomas's book:" that is, "*Thomasis* book;" not "*Thomas* his book," as it is commonly supposed [2].

When

[1] "Lingua Anglorum hodierna avitæ Saxonicae formam in plerisque orationis partibus etiamnum retinet. Nam quoad particulas casuales, quorundam casuum terminationes, conjugationes verborum, verbum substantivum, formam passivæ vocis, pronomina, participia, conjunctiones, et præpositiones omnes; denique quoad idiomata, phrasumque maximam partem, etiam nunc Saxonicus est Anglorum sermo." Hickes, Thesaur. Lingg. Septent. Præf. p. vi. To which may be added the Degrees of comparison, the form of which is the very same in the English as in the Saxon.

[2] "*Christ his sake*," in our Liturgy, is a mistake, either of the Printers, or of the Compilers.

"Where is this mankind now? who lives to age
Fit to be made Methusalem *his* page?" Donne.

"By young Telemachus *his* blooming years."

Pope's *Odyssey*.

"My paper is the *Ulysses* his bow, in which every man
of

When the thing, to which another is said to belong, is expressed by a circumlocution, or by many terms, the sign of the Possessive Case is commonly added to the last term: as, "The King of Great Britain's Soldiers." When it is a Noun ending in *s*, the sign of the Possessive Case is sometimes not added; as, "for *righteousness* sake:" nor ever to the Plural number ending in *s*; as "on *eagles* wings." Both the Sign and the Preposition seem sometimes to be used; as, a soldier *of the king's*:" but here are really two Possessives; for it means, "one *of the soldiers of the king*."

The English in its Substantives has but two different terminations for Cases; that of the nominative, which simply expresses the Name of the thing, and that of the Possessive Case.

Things are frequently considered with relation to the distinction of Sex or Gender; as being Male, or Female, or Neither the

of wit or learning may try his strength." Addison, Guardian No. 98. This is no slip of Mr. Addison's pen: he gives us his opinion upon this point very explicitly in another place. "The same single letter [*s*] on many occasions does the office of the whole word, and represents the *his* and *her* of our forefathers." Addison, Spect. No. 135. The latter instance might have shewn him, how groundless this notion is: for it is not easy to conceive, how the letter *s* added to a Feminine Noun should represent the word *her*; any more than it should the word *their*, added to a Plural Noun; as, "the *children's* bread." But the direct derivation of this Case from the Saxon Genitive Case is sufficient of itself to decide this matter.

the one, nor the other. Hence Substantives are of the Masculine, or Feminine, or Neuter, that is, Neither, Gender: which latter is only the exclusion of all consideration of Gender.

The English Language, with singular propriety, following nature alone, applies the distinction of Masculine and Feminine only to the names of Animals; all the rest are Neuter: except when by a Poetical or Rhetorical fiction things inanimate and Qualities are exhibited as Persons, and consequently become either Male or Female. And this gives the English an advantage above most other languages in the Poetical and Rhetorical Style: for when Nouns naturally Neuter are converted into Masculine and Feminine [3], the Personification is more distinctly and forcibly marked.

Some

- [3] "At his command th' uprooted hills retir'd
Each to *his* place: they heard his voice and went
Obsequious: Heaven *his* wonted face renew'd,
And with fresh flowrets hill and valley smil'd."

Milton, P. L. B. vi.

"Was I deceiv'd, or did a fable Cloud
Turn forth *her* silver lining on the Night?"

Milton, Comus.

"Of Law no less can be acknowledged, than that *her* seat is the bosom of God; *her* voice, the harmony of the world. All things in heaven and earth do *her* homage; the very least, as feeling *her* care; and the greatest, as not exempted from *her* power." Hooker, B. i. 16. "Go to your Natural Religion: lay before *her* Mahomet and his disciples arrayed in armour and in blood:—*shew her* the cities which he set in flames; the countries which he ravaged:—when *she* has view'd him in this scene, carry *her* into

Some few Substantives are distinguished as to their Gender by their termination: as, *prince, princess; actor, actress; lion, lioness; hero, heroine; &c.*

The chief use of Gender in English is in the Pronoun of the Third Person, which must agree in that respect with the Noun for which it stands.

PRONOUN.

A Pronoun is a word standing instead of a Noun, as its Substitute or Representative.

In the Pronoun are to be considered the Person, Number, Gender and Case.

There are Three Persons which may be the Subject of any discourse: first, the Person who speaks may speak of himself; secondly, he may speak of the Person to whom

into his retirements; shew *her* the Prophet's chamber, his concubines and his wives:—when *she* is tired with this prospect, then shew *her* the Blessed Jesus.—” See the whole passage in the conclusion of Bp. Sherlock's 9th Sermon, vol. i.

Of these beautiful passages we may observe, that as in the English if you put *it* and *its* instead of *his, she, her*, you confound and destroy the images, and reduce, what was before highly Poetical and Rhetorical, to mere prose and common discourse; so if you render them into another language, Greek, Latin, French, Italian, or German, in which *Hill, Heaven, Cloud, Law, Religion*, are constantly Masculine, or Feminine, or Neuter, respectively, you make the images obscure and doubtful, and in proportion diminish their beauty.

This excellent remark is Mr. Harris's, HERMES, p. 58.

whom he addresses himself; thirdly he may speak of some other Person.

These are called, respectively, the First, Second, and Third, Persons: and are expressed by the Pronouns *I, Thou, He*.

As the Speakers, the Persons spoken to, and the other Persons spoken of, may be many, so each of these Persons hath the Plural Number; *We, Ye, They*.

The Persons speaking and spoken to, being at the same time the Subjects of the discourse, are supposed to be present, from which and other circumstances their Sex is commonly known, and needs not to be marked by a distinction of Gender in their Pronouns, but the third Person or thing spoken of being absent and in many respects unknown, it is necessary that it should be marked by a distinction of Gender; at least when some particular Person or thing is spoken of, which ought to be more distinctly marked: accordingly the Pronoun Singular of the Third Person hath the Three Genders, *He, She, It*.

Pronouns have Three Cases; the Nominative; the Genitive, or Possessive; like Nouns; and moreover a Case, which follows the Verb Active, or the Preposition, expressing the Object of an Action, or of a Relation. It answers to the Oblique Cases in Latin; and may be properly enough called the Objective Case.

P R O-

PRONOUNS;

according to their Persons, Numbers, Cases,
and Genders.

PERSONS.

1. 2. 3. 1. 2. 3.

Singular.

Plural.

I, Thou, He; We, Ye or You, They.

CASES.

Nom. Poss. Obj.

Nom.

Poss. Obj.

First Person.

I, Mine, Me; We, Ours, Us.

Second Person.

Thou, Thine, Thee; Ye or You, Yours, You[4].

Third

[4] Some Writers have used *Ye* as the Objective Case Plural of the Pronoun of the Second Person; very improperly and ungrammatically.

"The more shame for *ye*: holy men I thought *ye*."

Shakespear, Hen. VIII.

"But Tyrants dread *ye*, lest your just decree

Transfer the pow'r, and set the people free." Prior.

"His wrath, which one day will destroy *ye* both."

Milton, P. L. li. 734.

Milton uses the same manner of expression in a few other places of his *Paradise Lost*, and more frequently in his Poems. It may perhaps be allowed in the Comic and Burlesque style, which often imitates a vulgar and incorrect pronunciation: as, "By the Lord, I knew *ye*, as well as he that made *ye*." Shakespear, 1 Hen. IV. But in the serious and solemn style, no authority is sufficient to justify so manifest a Solecism.

Third Person.

Masc. He, His, Him; }
Fem. She, Hers, Her; } They, Theirs, Them.
Neut. It, Its [5], It; }

The Personal Pronouns have the nature of Substantives, and as such stand by themselves: the rest have the nature of Adjectives,

[5] The Neuter Pronoun of the Third Person had formerly no variation of Cases. Instead of the Possessive *its* they used *his*, which is now appropriated to the Masculine. "Learning hath *his* infancy, when *it* is but beginning, and almost childish; then *his* youth, when *it* is luxuriant and juvenile; then *his* strength of years, when *it* is solid and reduced; and lastly *his* old age, when *it* waxeth dry and exhaust." Bacon, Essay 58. In this example *his* is evidently used as the Possessive Case of *it*: but what shall we say to the following, where *her* is applied in the same manner, and seems to make a strange confusion of Genders? "He that pricketh the heart maketh *it* to shew *her* knowledge." *Ecclus* xxii. 19.

"When, *what* I long must love, and long must mourn,
 With fatal speed was urging *his* return." Prior.
What, though sometimes applied to persons in asking a question, as, "*What* man is he?" yet is generally Neuter, as it must be in this place. It ought rather to be *whom*; the Antecedent *he* being omitted by an Ellipsis common in Poetry.

"Oft have I seen a timely-parted ghost,
 Of ashy semblance, meagre, pale, and bloodless,
 Being all descended to the lab'ring heart,
Who, in the conflict that *it* holds with death,
 Attracts the same for aidance 'gainst the enemy."

Shakespear, 2 Hen. VI.

If the Poet had said *be* instead of *it*, he would have avoided a confusion of Genders, and happily completed the spirited and elegant Prosopopœia, begun by the Personal Relative *who*. The Neuter Relative *which* would have made the sentence more strictly grammatical, but at the same time more prosaic.

jectives, and as such are joined to Substantives; and may be called Pronominal Adjectives.

Thy, My, Her, Our, Your, Their, are Pronominal Adjectives: but *His*, (that is, *He's*) *Her's, Our's, Your's, Their's*, have evidently the Form of the Possessive Case: and by Analogy, *Mine, Thine* [6], may be esteemed of the same rank. All these are used, when the Noun they belong to is understood: the two latter sometimes also instead of *my, thy*, when the Noun following them begins with a vowel.

Beside the foregoing there are several other Pronominal Adjectives; which, though they may sometimes seem to stand by themselves, yet have always some Substantive belonging to them, either referred to, or understood: as *This, that, other, any, some, one, none*; these are called Definitive, because they define and limit the extent of the Common Name, or General Term, to which they either refer, or are joined. The three first of these are varied to express Numbers; as, *These, those, others*,

[6] So the Saxon *Īc* hath the Possessive Case *Min*; *Thu*, Possessive *Thin*; *He*, Possessive *His*: from which our Possessive Cases of the same Pronouns are taken without alteration. To the Saxon Possessive Cases *hire, ure, eower, hira*, (that is, *her's, our's, your's, their's*) we have added the *s*, the Characteristic of the Possessive Case of Nouns. Or *our's, your's*, are directly from the Saxon *ures, eowers*; the possessive Case of the Pronominal Adjectives *ure, eower*; that is, *our, your*.

the last of which admits of the Plural form only when its Substantive is not joined to it, but referred to, or understood: none of them are varied to express the Gender or Case. *One* is sometimes used in an Indefinite sense (answering to the French *on*) as in the following phrase; “*one* is apt to think;” “*one* sees;” “*one* supposes.” *Who, which, that*, are called Relatives, because they more directly refer to some Substantive going before; which therefore is called the Antecedent. They also connect the following part of the Sentence with the foregoing. These belong to all the three Persons; whereas the rest belong only to the Third. One of them only is varied to express the three Cases; *Who*, *whose* [6], (that is, *who’s* [7]) *whom*: none of

[6] *Whose* is by some authors made the Possessive Case of *which*, and applied to things as well as persons; I think, improperly.

“The *question*, *whose* solution I require,
Is, what the sex of women most desire.”

Dryden.

“Is there any other *doctrine*, *whose* followers are punished?” Addison.

The highest Poetry, which loves to consider every thing as bearing a Personal Character, frequently applies the personal Possessive *whose* to inanimate beings:

“Of man’s first disobedience, and the fruit
Of that forbidden Tree, *whose* mortal taste

Brought death into the world, and all our woe.” Milton.

[7] So the Saxon *brwa* hath the Possessive Case *brwas*. Note, that the Saxons rightly placed the Aspirate before the *w*: as we now pronounce it. This will be evident to any one that shall consider in what manner he pronounces the words *what*, *when*; that is, *hee-ât*, *hoo-ên*.

of them have different endings for the Numbers. *Who, which, what*, are called Interrogatives, when they are used in asking questions. The two latter of them have no variation of Number or Case. *Each, every* [8], *either*, are called Distributives, because they denote the persons, or things, that make up a number, as taken separately and singly.

Own, and *self*, in the Plural *selves*, are joined to the Possessives *my, our, thy, your, his, her, their*, as, *my own hand; myself, yourselves*; both of them expressing emphasis, or opposition; as, "I did it *my own self*," that is, and no one else: the latter also forming the Reciprocal Pronoun; as, "he hurt *himself*." *Himself, themselves*, seem to be used in the Nominative Case by corruption instead of *his self* [9], *their selves*: as, "he came *himself*;" "they did it *themselves*;" where *himself, themselves*, cannot be in the Objective Case. If this be so, *self*, must be, in these instances, not a Pronoun, but a Noun. Thus Dryden uses it:

"What I show,
Thy *self* may freely on thy self bestow."

D 2

Our-

[8] *Every* was formerly much used as a Pronominal Adjective, standing by itself: as, "He proposeth unto God their necessities, and they their own requests, for relief in *every* of them." Hooker, v. 39. We now should say, *every one*.

[9] *His self* was formerly in use, even in the Objective Case after a Preposition: "Every of us, each for *his self*, laboured how to recover him." Sidney.

Ourself, the Plural Pronominal Adjective with the Singular Substantive, is peculiar to the Regal Style.

Own is an Adjective; or perhaps the Participle (*owen*) of the obsolete verb *to owe*; to possess; to be the right owner of a thing.

All Nouns whatever in Grammatical Construction are of the Third Person: except when an address is made to a Person; then the Noun, (answering to what is called the Vocative Case in Latin,) is of the Second Person.

A D J E C T I V E.

AN Adjective is a word joined to a Substantive to express its Quality [1].

In English the Adjective is not varied on account of Gender, Number, or Case. The only variation it admits of is that of the Degrees of Comparison.

Qualities for the most part admit of *more* and *less*, or of different degrees: and the words that express such Qualities have accordingly proper forms to express different degrees.

[1] Adjectives are very improperly called *Nouns*; for they are not the *Names* of things. The Adjectives *good*, *white*, are applied to the Nouns *man*, *snow*, to express the Qualities belonging to those Subjects; but the Names of those Qualities in the Abstract, (that is, considered in themselves, and without being attributed to any Subject) are *goodness*, *whiteness*; and these are Nouns, or Substantives.

degrees. When a Quality is simply expressed, without any relation to the same in a different degree, it is called the Positive; as *wise, great*. When it is expressed with augmentation, or with reference to a less degree of the same, it is called the Comparative; as, *wiser, greater*. When it is expressed as being in the highest degree of all, it is called the Superlative; as, *wisest, greatest*.

So that the simple word, or Positive, becomes Comparative by adding *r* or *er*; and Superlative by adding *st*, or *est*, to the end of it. And the Adverbs *more* and *most* placed before the Adjective have the same effect; as, *wise, more wise, most wise* [2].

D 3

Mono-

[2] Double Comparatives and Superlatives are improper:

“The Duke of Milan,

And his *more braver* Daughter could controul thee.”

Shakespear, *Tempest*.

“After the *most straitest* sect of our religion I lived a Pharisee. *Acts* xxvi. 5. So likewise Adjectives, that have in themselves a Superlative signification, admit not properly the Superlative form superadded: “Whosoever of you will be *chiefest*, shall be servant of all.” *Mark* x. 44. “One of the first and *chiefest* instances of prudence.” Atterbury, *Serm.* IV. “While the *extremest* parts of the earth were meditating a submission.” *Ibid.* I. 4.

“But first and *chiefest* with thee bring

Him, that yon soars on golden wing,

Guiding the fiery-wheeled throne,

The Cherub Contemplation.” Milton, *Il Penseroso*.

“That on the sea’s *extremest* border stood.”

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But Poetry is in possession of these two improper Superlatives, and may be indulged in the use of them.

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Monosyllables, for the most part, are compared by *er* and *est*; and Dissyllables by *more* and *most*: as, *mild, milder, mildest; frugal, more frugal, most frugal*. Dissyllables ending in *y*, as *happy, lovely*; and in *le* after a mute, as *able, ample*; or accented on the last syllable, as *discreet, polite*; easily admit of *er* and *est*. Words of more than two syllables hardly ever admit of those terminations.

In some few words the Superlative is formed by adding the Adverb *most* to the end of them: as, *nethermost, uttermost, or utmost, undermost, uppermost, foremost*.

In English, as in most languages, there are some words of very common use, in which the caprice of Custom is apt to get the better of Analogy, that are irregular in this respect: as, *good, better, best; bad, worse, worst; little, less [3], least; much, or many, more, most*; and a few others.

VERB.

The Double Superlative *most bigbest* is a Phrase peculiar to the Old Vulgar Translation of the Psalms, where it acquires a singular propriety from the Subject to which it is applied, the Supreme Being, who is *higher than the bigbest*.

[3] "*Lesser*, says Mr. Johnson, is a barbarous corruption of *Less*, formed by the vulgar from the habit of terminating comparisons in *er*."

"Attend to what a *lesser* Muse indites." Addison.
Worser sounds much more barbarous, only because it has not been so frequently used:

"Chang'd to a *worser* shape thou canst not be."

Shakespeare, 1 Hen. VI.

"A dreadful quiet felt, and *worser* far
 Than arms, a sullen interval of war."

Dryden.

V E R B.

A VERB is a word which signifies to be, to do, or to suffer.

There are three kinds of Verbs; Active, Passive, and Neuter Verbs.

A Verb Active expresses an Action, and necessarily implies an agent, and an object acted upon: as, *to love*; "I love Thomas."

A Verb Passive expresses a Passion, or a Suffering, or the receiving of an Action; and necessarily implies an Object acted upon, and an Agent by which it is acted upon: as, *to be loved*; "Thomas is loved by me."

So when the Agent takes the lead in the Sentence, the Verb is Active, and is followed by the Object; when the Object takes the lead, the Verb is Passive, and is followed by the Agent.

A Verb Neuter expresses Being, or a state or condition of being; when the Agent and the Object acted upon coincide, and the event is properly neither Action nor Passion, but rather something between both: as, *I am, I sleep, I walk*.

The Verb Active is called also Transitive, because the Action *passeth over* to the Object, or hath an effect upon some other thing: and the Verb Neuter is called Intransitive, because the effect is confined within

within the Agent, and doth *not pass over* to any object [4].

In English many Verbs are used both in an Active and a Neuter signification, the construction only determining of which kind they are.

To the signification of the Verb is super-added the designation of Person, by which it corresponds with the several Personal Pronouns; of Number, by which it corresponds with the Number of the Noun, Singular or Plural; of Time, by which it represents the being, action, or passion, as Present, Past, or Future; whether Imperfectly or Perfectly; that is, whether passing in such time, or then finished; and lastly of Mode, or of the various Manner in which the being, action, or passion is expressed.

In a Verb therefore are to be considered the Person, the Number, the Time, and the Mode.

The

[4] The distinction between Verbs absolutely Neuter, as *to sleep*; and Verbs Active Intransitive, as *to walk*, though founded in nature and truth, is of little use in Grammar. Indeed it would rather perplex than assist the learner: for the difference between Verbs Active and Neuter, as Transitive and Intransitive, is easy and obvious; but the difference between Verbs absolutely Neuter and intransitively Active is not always clear. But however these latter may differ in nature, the Construction of them both is the same: and Grammar is not so much concerned with their real, as with their Grammatical, properties.

The Verb in some parts of it varies its endings to express, or agree with, different Persons of the same Number: as, "I *love*, Thou *lovest*, He *loveth*, or *loves*."

So also to express different Numbers of the same Person: as, Thou *lovest*, ye *love*; He *loveth*, they *love* [5]."

So likewise to express different Times, in which any thing is represented as being, acting, or acted upon: as, "I *love*, I *loved*; I *bear*, I *bore*, I have *borne*."

The Mode is the *Manner* of representing the Being, Action, or Passion. When it is simply *declared*, or a question is asked concerning it, it is called the Indicative Mode; as, "I *love*, *lovest* thou:" when it is *bidden*, it is called the Imperative; as, "*love* thou:" when it is *subjoined* as the end or design, or mentioned under a condition, a supposition, or the like, for the most part depending on some other Verb, and having a Conjunction before it, it is called

[5] In the Plural Number of the Verb, there is no variation of the ending to express the different Persons; and the three Persons Plural are the same also with the first Person Singular: moreover in the Present Time of the Subjunctive Mode all Personal Variation is wholly dropt. Yet is this scanty provision of terminations sufficient for all the purposes of discourse, nor does any ambiguity arise from it; the Verb being always attended either with the Noun expressing the subject acting or acted upon, or the Pronoun representing it. For which reason the Plural termination in *en*, *they loven*, *they weren*, formerly in use, was laid aside as unnecessary, and hath long been obsolete.

led the Subjunctive; as, “if I *love*; if thou *love*.” when it is barely expressed *without any limitation* of person or number, it is called the Infinitive; as, “to *love*.” and when it is expressed in a form in which it may be joined to a Noun as its quality or accident, *partaking* thereby of the nature of an Adjective, it is called the Participle; as, “*loving* [6].”

But

[6] A Mode is a particular form of the Verb, denoting the *manner* in which a thing is, does, or suffers; or expressing any intention of mind concerning such being, doing, or suffering. As far as Grammar is concerned, there are no more Modes in any language, than there are forms of the Verb appropriated to the denoting of such different manners of representation. For instance; the Greeks have a particular form of the Verb by which they express the subject, or matter, of a Wish; which properly constitutes an Optative Mode: but the Latins have no such form; the subject of a Wish in their language is subjoined to the Wish itself either expressed or implied, as subsequent to it and depending on it; they have therefore no Optative Mode, but what is expressed in that Mode in Greek, falls properly under the Subjunctive Mode in Latin. For the same reason, in English the several expressions of Conditional Will, Possibility, Liberty, Obligation, &c. come all under the Subjunctive Mode: The mere expressions of Will, Possibility, Liberty, Obligation, &c. belong to the Indicative Mode: it is their Conditionality, their being subsequent, and depending upon something preceding, that determines them to the Subjunctive Mode. And in this Grammatical Modal Form, however they may differ in other respects, Logically or Metaphysically, they all agree, That Will, Possibility, Liberty, Obligation, &c. though expressed by the same Verbs that are occasionally used as Subjunctive Auxiliaries, may belong to the Indicative Mode, will be apparent from a few examples:

“Here we *may* reign secure.”——

But to express the Time of the Verb the English uses also the assistance of other Verbs, called therefore Auxiliaries, or Helpers; *do, be, have, shall, will*: as, "I *do* love, I *did* love; I *am* loved, I *was* loved; I *have* loved, I *have been* loved; I *shall*, or *will*, love, or *be* loved."

The two principal Auxiliaries, *to have*, and *to be*, are thus varied according to Person, Number, Time, and Mode.

Time is Present, Past, or Future.

To H A V E.

Indicative Mode.

Pre-

"Or of th' Eternal co-eternal beam
May I express thee unblam'd?"—

"Firm they *might* have stood,
Yet fell."—

Milton.

"What we *would* do,
We *should* do, when we *would*." Shakespear, Hamlet.

"Is this the nature,
Which passion could not shake? whose solid virtue

The shot of accident, or dart of chance,

Could neither raze, nor pierce?"— Id. Othello.

These sentences are all either declarative, or simply interrogative; and however expressive of Will, Liberty, Possibility, or Obligation, yet the Verbs are all of the Indicative Mode.

It seems therefore, that whatever other Metaphysical Modes there may be in the theory of Universal Grammar, there are in English no other Grammatical Modes than those above described.

That the Participle is a mere Mode of the Verb, is manifest, if our Definition of a Verb be admitted: for it signifies being, doing, or suffering, with the designation of Time superadded. But if the essence of the Verb be made to consist in Affirmation, not only the Participle will be excluded from its place in the Verb, but the Infinitive itself also, which certain ancient Grammarians of great authority held to be alone the genuine Verb, denying that title to all the other Modes.

See HERMES, p. 164.

Present Time.

	Sing.	Plur.	
Person.	1. I have,	We	} have.
	2. Thou hast [7],	Ye	
	2. He hath, or has [8];	They	

Past

[7] *Thou*, in the Polite, and even in the Familiar Style, is disused, and the Plural *You* is employed instead of it: we say *You have*, not *Thou hast*. Though in this case we apply *You* to a single Person, yet the Verb too must agree with it in the Plural Number: it must necessarily be *You have*, not *You hast*. *You was*, the Second Person Plural of the Pronoun placed in agreement with the First or Third Person Singular of the Verb, is an enormous Solecism: and yet Authors of the first rank have inadvertently fallen into it. "Knowing that *you was* my old master's good friend." Addison, Spect. No. 517. "Would to God *you was* within her reach." Lord Bolingbroke to Swift, Letter 46. "If *you was* here." Ditto, Letter 47. "I am just now as well, as when *you was* here." Pope to Swift, P. S. to Letter 56. On the contrary the Solemn Style admits not of *You* for a single Person. This hath led Mr. Pope into a great impropriety in the beginning of his Messiah:

"O *Thou* my voice inspire

Who *touch'd* Isaiah's hallow'd lips with fire!"

The Solemnity of the Style would not admit of *You* for *Thou* in the Pronoun; nor the measure of the Verse *touch-edst*, or *didst touch*, in the Verb; as it indispensably ought to be, in the one or the other of these two forms: *You who touch'd*; or *Thou who touch-edst*, or *didst touch*. Again:

"Just of *thy* word, in every thought sincere,

Who *knew* no wish but what the world might hear."

Pope, Epitaph.

It ought to be *your* in the first line, or *knewest* in the second.

In order to avoid this Grammatical inconvenience, the two distinct forms of *Thou* and *You* are often used promiscuously by our modern Poets, in the same Poem, in the same Paragraph, and even in the same Sentence; very inelegantly and improperly:

"Now,

Past Time.

- | | | |
|----------------|------|--------|
| 1. I had, | We | } had. |
| 2. Thou hadst, | Ye | |
| 3. He had ; | They | |

Future Time.

- | | | | | |
|----------------------------|---------|------|----------|------------|
| 1. I shall, or will, | } have; | We | } shall, | |
| 2. Thou shalt, or wilt [9] | | Ye | | } or will, |
| 3. He shall, or will. | | They | | |

Imperative Mode.

- | | |
|-------------------|-----------------|
| 1. | Let us have, |
| 2. Have thou, | Have ye, |
| or, Do thou have, | or, Do ye have, |
| 3. Let him have ; | Let them have. |

Subjunctive Mode.

Present Time.

- | | | | |
|---------|----------|------|---------|
| 1. I | } have ; | We | } have. |
| 2. Thou | | Ye | |
| 3. He | | They | |

" Now, now I seize, I clasp *thy* charms ;
And now *you* burst, ah cruel ! from my arms." Pope.
[8] *Hath* properly belongs to the serious and solemn style ; *has*, to the familiar. The same may be observed of *doth* and *does*.

" But, confounded with thy art,
Inquires her name, that *has* his heart." Waller.

" Th' unwearied Sun from day to day
Does his Creator's pow'r display." Addison.

The nature of the style, as well as the harmony of the verse, seems to require in these places *hath* and *doth*.

[9] The Auxiliary Verb *will* is always thus formed in the second and third Persons singular : but the Verb *to will*, not being an Auxiliary, is formed regularly in those Persons, *I will*, *Thou willest*, *He willeth*, or *wills*. " Thou, that art the author and bestower of life, canst doubtless restore it also, if thou *will'st*, and when thou *will'st* : but whether thou *will'st* [wilt] please to restore it, or not, that thou alone knowest." Atterbury, Sermon I. 7.

Infinitive Mode.

Present, To have : Past, To have had.
Participle.

Present, Having : Perfect [1], Had ;
Past, Having had.
To BE.

Indicative Mode.

Present Time.

1. I am,	We	} are.
2. Thou art,	Ye	
3. He is ;	They	

Or,

1. I am,	We	} be.
2. Thou beest,	Ye	
3. He is [2] ;	They	

Past Time.

1. I was,	We	} were.
2. Thou wast,	Ye	
3. He was ;	They	

Future Time.

1. I shall, or will,	} be ;	We	} shall,	
2. Thou shalt, or wilt,		Ye		} or will,
3. He shall, or will,		They		

Im-

[1] This Participle represents the action as complete and finished ; and, being subjoined to the Auxiliary *to have*, constitutes the Perfect Times : I call it therefore the Perfect Participle. The same subjoined to the Auxiliary *to be*, constitutes the Passive Verb ; and in that state, or when used without the Auxiliary in a passive sense, is called the Passive Participle.

[2] "I think it *be* thine indeed ; for thou liest in it." Shakespeare, Hamlet. *Be* in the Singular Number of this Time and Mode, is wholly obsolete ; and is become somewhat antiquated in the Plural.

Imperative Mode.

1. Let us be,
2. Be thou, Be ye,
or, Do thou be, or, Do ye be,
3. Let him be; Let them be.

Subjunctive Mode.

Present Time.

1. I We
2. Thou } be; Ye } be.
3. He } They }

Past Time.

1. I were, We
2. Thou wert [3], Ye } were.
3. He were; They }

Infinitive Mode.

Present, To be : Past, to have been.

Participle.

Present, Being : Perfect, Been :

Past, Having been.

The Verb Active is thus varied according to Person, Number, Time and Mode.

- [3] " Before the sun,
Before the heav'n's thou wert." Milton.
" Remember what thou wert." Dryden.
" I knew thou wert not slow to hear." Addison.
" Thou who of old wert sent to Israel's court." Prior.
" All this thou wert." Pope.

Shall we in deference to these great authorities allow *wert* to be the same with *wast*, and common to the Indicative and Subjunctive Mode? or rather abide by the practice of our best antient writers; the propriety of the language, which requires, as far as may be, distinct forms for different Modes; and the analogy of formation in each Mode; I *was*, Thou *wast*; I *were*, Thou *wert*? all which conspire to make *wert* peculiar to the Subjunctive Mode.

A Short Introduction

Indicative Mode.

Present Time.

	Sing.	Plur.
Person.		
1. I love,		We
2. Thou lovest,		Ye } love.
3. He loveth, or loves;		They }

Past Time.

1. I loved,	We	} loved.
2. Thou lovedst,	Ye	
3. He loved ;	They	

Future Time.

1. I shall, or will,	} love ;	We	} shall or will love.
2. Thou shalt, or wilt,		Ye	
3. He shall, or will,		They	

Imperative Mode.

1.	Let us love,
2. Love thou,	Love ye,
or, Do thou love,	or, Do ye love,
3. Let him love ;	Let them love.

Subjunctive Mode.

Present Time.

1. I	} love ;	We	} love.
2. Thou		Ye	
3. He		They	

And,

1. I may	} love ;	We	} may love ; and have loved [4].
2. Thou mayest		Ye	
3. He may		They	

Past

[4] Note that the Imperfect and Perfect Times are here put together. And it is to be observed, that in the Subjunctive Mode, the event being spoken of under a condition, or supposition, or in the form of a wish, and therefore as doubtful and contingent, the Verb itself in the Present, and

Past Time.

- | | | | | | |
|------------------|---|-------|---|-------------|----------------|
| 1. I might | } | We | } | might love; | |
| 2. Thou mightest | | love; | | Ye | and |
| 3. He might | | | | They | have loved[4]. |

And,

I could, should, would; Thou couldst,
&c. love; and have loved.

Infinitive Mode.

Present, To love: Past, to have loved.

Participle.

Present, Loving: Perfect, Loved: Past,
Having loved.

But in discourse we have often occasion to speak of Time not only as Present, Past, and Future, at large and indeterminately, but also as such with some particular distinction and limitation; that is, as passing, or finished; as imperfect, or perfect. This will best be seen in an example of a Verb laid out and distributed according to these distinctions of Time.

and the Auxiliary both of the Present and Past Imperfect Times, often carry with them somewhat of a future sense: as, "If he come to-morrow, I may speak to him:" — "If he should, or would, come to-morrow, I might, would, could, or should speak to him." Observe also that the Auxiliaries *should* and *would* in the Imperfect Times are used to express the Present, as well as the Past; as, "It is my desire, that he *should*, or *would*, [now] come;" as well as, "It *was* my desire, that he *should*, or *would*, [then] come." So that in this Mode the precise Time of the Verb is very much determined by the nature and drift of the Sentence.

Indefinitive, or Undetermined,
Time :

Present,	Past,	Future,
I love ;	I loved ;	I shall love.

Definitive, or Determined,
Time :

Present Imperfect : I am (now) loving.
Present Perfect : I have (now) loved.

Past Imperfect : I was (then) loving.
Past Perfect : I had (then) loved.

Future Imperfect I shall (then) be loving.
Future Perfect I shall (then) have loved.

It is needless here to set down at large the several Variations of the Definite Times; as they consist only in the proper Variations of the Auxiliary, joined to the Present or Perfect Participle, which have been already given.

To express the Present and Past Imperfect of the Active and Neuter Verb, the Auxiliary *do* is sometimes used; I *do* (now.) love; I *did* (then) love.

Thus with very little variation of the Principal Verb the several circumstances of Mode and Time are clearly expressed by the help of the Auxiliaries, *be, have, do, let, may, can, shall, will.*

The peculiar force of the several Auxiliaries is to be observed. *Do* and *did* mark the

the Action itself, or the Time of it [5]. with greater force and distinction. They are also of frequent and almost necessary use in Interrogative and Negative Sentences. They sometimes also supply the place of another Verb, and make the repetition of it, in the same or a subsequent sentence, unnecessary: as,

“ He *loves* not plays,
As thou *dost*, Antony.”

Shakespear, Jul. Cæs.

Let does not only express permission; but praying, exhorting, commanding, *May* and *might* express the possibility or liberty of doing a thing; *can* and *could*, the power. *Must* is sometimes called in for a helper, and denotes necessity. *Will* in the first Person singular and plural promises or threatens; in the second and third Persons only foretells: *shall*, on the contrary, in the first Person simply foretells; in the second and third Persons promises, commands, or threatens.

[5] “ Perdition catch my soul
But I *do* love thee !——”

“ This to me
In dreadful-secrecy impart they *did*.”
“ Die he certainly *did*.”

Shakespear:

Sherlock, Vol. I. Disc. 7.

“ Yes, I *did* love her :” that is, at that time, or once; intimating a negation, or doubt, of present love.

“ The Lord called Samuel : and he ran unto Eli, and said, Here am I, for thou *calledst* me.—And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I, for thou *didst* call me.” 1 Sam. iii. 4—6.

threatens [6]. But this must be understood of Explicative Sentences; for when the Sentence is Interrogative, just the reverse for the most part takes place: Thus, "I *shall* go; you *will* go;" expresses event only: but, "*will* you go?" imports intention; and "*shall* I go?" refers to the will of another. But again, "he *shall* go," and, "*shall* he go?" both imply will, expressing or referring to a command. *Would* primarily denotes inclination of will; and *should*, obligation: but they both vary their import, and are often used to express simple event.

Do and *have* make the Present Time; *did*, *had*, the Past; *shall*, *will*, the Future: *let* is employed in forming the Imperative Mode; *may*, *might*, *could*, *would*, *should*, in forming the Subjunctive. The Preposition *to* placed before the Verb makes the Infinitive Mode [7]. *Have*, through its several

[6] This distinction was not observed formerly as to the word *shall*, which was used in the Second and Third Persons to express simply the Event. So likewise *should* was used, where we now make use of *would*. See the Vulgar Translation of the Bible.

[7] Bishop Wilkins gives the following elegant investigation of the Modes in his *Real Character*, Part iii. Chap. 5.

"To shew in what manner the Subject is to be joined with his Predicate, the Copula between them is affected with a Particle, which from the use of it is called *Modus*, the manner or *Mode*.

Now

ral Modes and Times, is placed only before the Perfect Participle; and *be*, in like manner,

Now the Subject and Predicate may be joined together either *Simply*, or with some kind of *Limitation*; and accordingly these Modes are Primary or Secondary.

The Primary Modes are called by Grammarians Indicative and Imperative.

When the matter is declared to be so, or at least when it seems in the Speaker's power to have it be so, as the bare union of Subject and Predicate would import, then the Copula is nakedly expressed without any variation: and this manner of expressing it is called the Indicative Mode.

When it is neither declared to be so, nor seems immediately in the Speaker's power to have it so; then he can do no more in words but make out the expression of his will to him that hath the thing in his power; namely to

his { Superior } by { Petition, } And the
 { Equal } { Persuasion, }
 { Inferior } { Command, }

manner of these affecting the Copula, (*Be it so*) or, let it be so, is called the Imperative Mode; of which there are these three varieties very fit to be distinctly provided for. As for that other use of the Imperative Mode, when it signifies *Permission*; this may be sufficiently expressed by the *Secondary Mode of Liberty*; *You may do it*.

The Secondary Modes are such, as, when the Copula is affected with any of them, make the Sentence to be (as the Logicians call it) a *Modal Proposition*.

This happens, when the matter in discourse, namely, the being, or doing, or suffering of a thing, is considered, not *simply by itself*, but *gradually in its causes*, from which it proceeds *contingently*, or *necessarily*.

Then a thing seems to be left *Contingent*, when the Speaker expresses only the *Possibility* of it, or his own *Liberty* to it.

1. The *Possibility* of a thing depends upon the power of its cause; and may be expressed

when { Absolute } by the Particle { Can,
 { Conditional } { Could.

2. The

manner, before the Present and Passive Participles: the rest only before the Verb, or another Auxiliary, in its Primary Form.

When an Auxiliary is joined to the Verb, the Auxiliary goes through all the variations of Person and Number, and the Verb itself continues invariably the same. When there are two or more Auxiliaries joined to the Verb, the first of them only is varied according to Person and Number. The Auxiliary *must* admits of no variation.

The Passive Verb is only the Participle Passive, (which for the most part is the same with the Indefinite Past Time Active, and always the same with the Perfect Participle) joined to the Auxiliary Verb *to be* through all its Variations: as, *I am loved*; *I was loved*; *I have been loved*; *I shall be*

loved:

2. The *Liberty* of a thing depends upon a freedom from all obstacles either within or without, and is usually expressed in our language

when $\left\{ \begin{array}{l} \text{Absolute} \\ \text{Conditional} \end{array} \right\}$ by the Particle $\left\{ \begin{array}{l} \text{May,} \\ \text{Might.} \end{array} \right\}$

Then a thing seems to be of *Necessity*, when the Speaker expresseth the resolution of his own *will*, or some other *Obligation* upon him from without.

3. The *Inclination of the Will* is expressed, if $\left\{ \begin{array}{l} \text{Absolute} \\ \text{Conditional} \end{array} \right\}$ by the Particle $\left\{ \begin{array}{l} \text{Will,} \\ \text{Would.} \end{array} \right\}$

4. The *Necessity* of a thing from some *external Obligation*, whether *Natural*, or *Moral*, which we call *Duty*, is expressed,

if $\left\{ \begin{array}{l} \text{Absolute} \\ \text{Conditional} \end{array} \right\}$ by the Particle $\left\{ \begin{array}{l} \text{Must, ought, shall;} \\ \text{Must, ought, should;} \end{array} \right\}$

See also HERMES, Book I. Chap. viii.

loved: and so on, through all the Persons, the Numbers, the Times, and the Modes.

The Neuter Verb is varied like the Active; but, having somewhat of the Nature of the Passive, admits in many instances of the Passive form, retaining still the Neuter signification; chiefly in such Verbs as signify some sort of motion, or change of place or condition: as, *I am come*; *I was gone*; *I am grown*; *I was fallen* [8]. The Verb *am* in this case precisely defines the Time of the action or event, but does not change the nature of it; the Passive form still expressing, not properly a Passion, but only a state or condition of Being.

IRREGULAR VERBS.

IN English both the Past Time Active and the Participle Perfect, or Passive, are formed by adding to the Verb *ed*; or *d* only when the Verb ends in *e*: as, *turn*, *turned*;

[8] I doubt much of the propriety of the following examples: "The rules of our holy Religion, from which we are infinitely *severed*." Tillotson, Vol. I. Sermon 27. "The whole obligation of that law and covenant which God made with the Jews, *was also ceased*." Ib. Vol II. Sermon 52. "Whose number *was now amounted* to three hundred." Swift, Contests and Dissensions, Chap. 3. Neuter Verbs are sometimes employed very improperly as Actives: "I think it by no means a fit and decent thing to *vie Charities*, and to erect the reputation of one upon the ruins of another." Atterbury, Vol. I. Sermon 2.

turned; love, loved. The Verbs that vary from this rule, in either or in both cases, are esteemed Irregular.

The nature of our language, the Accent and Pronunciation of it, inclines us to contract even all our Regular Verbs: thus *loved, turned*, are commonly pronounced in one syllable, *lov'd, turn'd*; and the second Person which was originally in three syllables, *lovedest, turnedest*, is become a disyllable, *lovedst, turnedst*: for as we generally throw the accent as far back as possible towards the first part of the word, (in some even to the fourth syllable from the end,) the stress being laid on the first syllables, the rest are pronounced in a lower tone, more rapidly and indistinctly; and so are often either wholly dropt, or blended into one another.

It sometimes happens also, that the word which arises from a regular change does not sound easily or agreeably; sometimes by the rapidity of our pronunciation the vowels are shortened or lost; and the consonants which are thrown together do not easily coalesce with one another, and are therefore changed into others of the same organ, or of a kindred species. This occasions a further deviation from the regular form: thus, *loveth, turneth*, are contracted into *lov'th, turn'th*, and these for easier pronun-

pronunciation immediately become *loves*, *turns*.

Verbs ending in *ch, ck, p, x, ll, ss*, in the Past Time Active and the Participle Perfect or Passive admit the change of *ed* into *t*; as, *snatcht, checkt, snapt, mixt*, dropping also one of the double letters, *dwelt, past*; for *snatched, checked, snapped, mixed, dwelled, passed*: those that end in *l, m, n, p*, after a diphthong, moreover shorten the diphthong, or change it into a single short vowel; as *dealt, dreamt, meant, felt, slept*, &c: all for the same reason; from the quickness of the pronunciation, and because the *d* after a short vowel will not easily coalesce with the preceding consonant. Those that end in *ve* change also *v* into *f*; as, *bereave, bereft; leave, left*; because likewise *v* after a short vowel will not easily coalesce with *t*.

All these, of which we have hitherto given examples, are considered not as Irregular, but as Contracted only; and in most of them the Intire as well as the Contracted form is used.

The formation of Verbs in English, both Regular and Irregular, is derived from the Saxon.

The Irregular Verbs in English are all Monosyllables, unless compounded; and they are for the most part the same words

which are Irregular Verbs in the Saxon.
 As all our Regular Verbs are subject to some kind of Contradiction, so the first Class of Irregulars is of those that become so from the same cause.

I.

Irregulars by Contraction.

Some Verbs ending in *d* or *t* have the Present, the Past Time, and the Participle Perfect and Passive, all alike, without any variation : as, Beat, burst [9], cast [1], cost, cut, hit, hurt, knit, let, lift *, [2], light * [3], put, quit * read [4], rent, rid, set, shed, shred, shut, slit, split, [5], spread, thrust, wet *

These

[9] These two have also *beaten* and *bursten* in the Participle ; and in that form they belong to the Third Class of Irregulars.

[1] Shakespear uses the Participle in the Regular Form :

“ And when the mind is quicken’d, out of doubt
 The organs, tho’ defunct and dead before
 Break up their drowsie grave, and newly move
 With *casted* slough, and fresh celerity.” Hen. V.

[2] The Verbs marked thus * throughout the three Classes of Irregulars, have the Regular as well as the Irregular form in use.

[3] This Verb in the Past Time and Participle is pronounced short, *light*, or *lit* : but the Regular Form is preferable, and prevails most in writing.

[4] This Verb in the Past Time and Participle is pronounced short ; *read*, *red*, *red* ; like *lead*, *led*, *led* ; and perhaps ought to be written in this manner : our antient writers spelt it *redde*.

[5] Shakespear uses the Participle in the Regular Form :
 “ That

These are Contractions from *beated*, *burst*, *cast*, &c ; because of the disagreeable sound of the syllable *ed* after *d* or *t* [6].

Others in the Past Time, and Participle Perfect and Passive, vary a little from the Present by shortening the diphthong, or changing the *d* into *t* : as, Lead, led ; sweat, swet ; meet, met ; bleed, bled ; breed, bred ; feed, fed ; speed, sped ; bend, bent* ; lend, lent ; rend, rent ; send, sent ; spend, spent ; build, built* ; geld, gelt* ; gild, gilt* ; gird, girt*.

Others not ending in *d* or *t* are formed by Contraction ; have, *had*, for *haved* ; make, *made*, for *maked* ; flee, *fled*, for *flee-ed* ; shoe, *shod*, for *shoe-ed*.

The following beside the Contraction change also the Vowel ; Sell, sold ; tell, told ; clothe, clad*.

Stand, stood ; and dare, durst, (which in the Participle hath regularly *dared* ;) are

“ That self hand,

Which writ his honour in the acts it did,

Hath with the courage which the heart did lend it,

Splitted the heart itself.”

Ant. and Clep.

[6] They follow the Saxon rule : “ Verbs which in the Infinitive end in *dan* and *tan*,” (that is, in English, *d* and *t* ; for *an* is only the Characteristic termination of the Saxon Infinitive ;) “ in the Preterit and Participle Preterit commonly, for the sake of better sound, throw away the final *ed* ; as *beot*, *afed*, (both in the Preterit and Participle Preterit) for *beoted*, *afeded* ; from *beotan*, *afedan*,”

Hickes,

directly from the Saxon, *standan*, *stod*; *dyrran*, *dorfe*.

II.

Irregulars in *ght*.

The Irregulars of the Second Class end in *ght*, both in the Past Time and Participle; and change the vowel or diphthong into *au* or *ou*: they are taken from the Saxon, in which the termination is *bte*.

Saxon.

Bring,	brought :	Bringan,	brohte.
Buy,	bought :	Bycgean,	bohte.
Catch,	caught :		
Fight,	fought [7]:	Feotan,	fuht.
Teach,	taught :	Tæchan,	tæhte.
Think,	thought :	Thencan,	thohte.
Seek,	sought :	Secan,	sohte.
Work,	wrought :	Weorcan,	worhte.

Fraught seems rather to be an Adjective than the Participle of the Verb *to freight*, which has regularly *freighted*. *Raught* from *reach* is obsolete.

III.

Irregulars in *en*.

The Irregulars of the Third Class form the Past Time by changing the vowel or diphthong of the Present; and the Participle Perfect

Hickes, Grammat. Saxon. cap. ix. So the same Verbs in English, *beat*, *fed*, instead of *beated*, *feeded*.

[7] "As in this glorious, and well-foughten field
We kept together in our chivalry."

Shakespear, Hen. V.

Perfect and Passive by adding the termination *en*, beside, for the most part, the change of the vowel or diphthong. These also derive their formation in both parts from the Saxon.

Present.	Past.	Participle.
<i>a</i> changed into <i>e</i> .		
Fall,	fell,	fallen.
<i>a</i> into <i>o</i> .		
Awake,	awoke *,	[awaked.]
<i>a</i> into <i>oo</i> .		
Forfake,	forsook,	forsooken.
Shake,	shook,	shaken [8]
Take,	took,	taken.
<i>aw</i> into <i>ew</i> .		
Draw,	drew,	drawn [9]
<i>ay</i> into <i>ew</i> .		
Slay,	flew,	slayn [9]
<i>e</i> into <i>a</i> or <i>o</i> .		<i>o</i>

F 3

Get

" On the foughten field
Michael, and his Angels, prevalent,
Encamping, placed in guard their watches round."

Milton, P. L. VI. 410.

This Participle seems not agreeable to the Analogy of derivation, which obtains in this Class of Verbs.

[8] A sly and constant knave, not to be *shak'd*."

Shakespeare, Cymb.

" Wert thou some star, that from the ruin'd roof
Of *shak'd* Olympus by mischance didst fall ?"

Milton's Poems.

The Regular Form of the Participle in these places improper.

[9] When *en* follows a Vowel or Liquid the *e* is dropt : so *drawn*, *slayn*, (or *slain*,) are instead of *drawen*, *slayen* ; so likewise *known*, *born*, are for *knowen*, *boren*, in the Saxon *cnawen*, *boren* : and so of the rest.

Get	gat or got,	gotten.
Help,	[helped,]	holpen *.
Melt,	[melted,]	molten *.
Swell,	[swelled,]	swollen *.

<i>ea</i>	into <i>a</i> or <i>o</i> .	
Eat,	ate,	eaten.

Bear,	bare, or bore,	born.
Break,	brake, or broke,	broken.
Cleave,	clave, or clove *,	cloven *.
Speak,	spake, or spoke,	spoken.
Swear,	fware, or fwore,	fworn.
Tear,	tare, or tore,	torn.
Wear,	ware, or wore,	worn.
Heave,	hove *,	hoven *.
Shear,	shore,	shorn.
Steal,	stole,,	stolen, or stohn.
Tread,	trode,	trodden.
Weave,	wove,	woven.

<i>ee</i>	into <i>o</i> ,	<i>o</i> .
Creep,	crope *,	[creeped, or crept.]
Freeze,	froze,	frozen.
Seethe,	fod,	fodden.

<i>ee</i>	into <i>aw</i> .	
See,	faw,	feen.
<i>i</i> long into <i>i</i> short,		<i>i</i> short.
Bite,	bīt,	bitten.
Chide,	chid,	chidden.
Hide,	hid,	hidden.

Slide.

Slide,	slid,	slidden.
<i>i</i> long into <i>o</i> ,		
Abide,	abode.	
Climb,	clomb,	[climbed.]
Drive,	drove,	driven.
Ride,	rode,	ridden.
Rise,	rose [1],	risen.
Shine,	shone *,	[shined.]
Shrive,	shrove,	shriven.
Smite,	smote,	smitten.
Stride,	strode,	stridden.
Strive,	strove *,	striven *.
Thrive,	throve [2],	thriven.
Write [3],	wrote,	written.
<i>i</i> long into <i>u</i> ,		<i>i</i> short.
Strike, struck, stricken, or strucken.		
<i>i</i> short into <i>a</i> .		
Bid,	bade,	bidden.
Give,	gave,	given.

Sit

[1] *Rise*, with *i* short, hath been improperly used as the Past Time of this Verb: "That form of the first or primordial earth, which *rise* immediately out of Chaos, was not the same, nor like to that of the present earth." Burnet, Theory of the Earth, B. I. Ch. 4.

"If we hold fast to that scripture conclusion, that all mankind *rise* from one head." Ibid, B. II. Ch. 7.

[2] Mr. Pope has used the Regular Form of the Past Time of this Verb:

"In the fat age of pleasure, wealth, and ease,
Sprung the rank weed, and *thriv'd* with large increase."
Essay on Crit.

[3] This Verb is also formed like those of *i* long into *i* short; Write, writ, written; and by Contraction *writ* in the Participle, but, I think, improperly.

Sit [4],	fat,	fitten.
Spit,	spat,	spitten.
<i>i</i> short into <i>u</i>		
Dig,	dug*,	[digged.]
<i>ie</i> into <i>ay</i> .		
Lie [5],	lay,	lien, or lain.
<i>o</i> into <i>e</i> .		
Hold,	held,	holden.
<i>o</i> into <i>i</i>		
Do,	did,	done, i. e. doen,
<i>oo</i> into		

[4] Frequent mistakes are made in the formation of the Participle of this Verb. The analogy plainly requires *fitten*; which was formerly in use: "The army having *fitten* there so long:"—"Which was enough to make him stir, that would not have *fitten* still, though Hannibal had been quiet." Raleigh. "That no Parliament should be dissolved, till it had *fitten* five months." Hobbes, Hist. of Civil Wars, p. 257. But it is now almost wholly disused; the form of the Past Time *sat*, having taken its place. Dr. Middleton hath with great propriety restored the true Participle:—"To have *fitten* on the heads of the Apostles:"—"to have *fitten* upon each of them." Works, Vol. II. p. 30. "Blessed is the man,——that hath not *sat* in the seat of the scornful." Psal. i. 1. The old Editions have *fit*; which may be perhaps allowed as a Contraction of *fitten*. "And when he was *set*, his disciples came unto him:" *καθίστατος αὐτοῦ*, Matt. v. 1.—"who is *set* on the right hand"——"and is *set* down at the right hand of the throne of God:" in both places *καθίστατος*, Heb. viii. 1. & xii. 2. (see also Matt. xxvii. 19. Luke xxii. 53. John xiii. 12. Rev. iii. 21.) *Set* can be no part of the Verb to *fit*. If it belongs to the Verb to *set*, the Translation in these passages is wrong: for to *set* signifies to place, but without any designation of the posture of the person placed; which is a circumstance of importance expressed by the original.

[5] This Neuter Verb is frequently confounded with the Verb Active to lay, [that is, to put or place;] which is Regular, and has in the Past Time and Participle *laid*, or *laid*.

oo into	o,	o,
Choose,	chose,	chosen [6].
ow into	ew.	
Blow,	blew,	blown.
Crow,	crew,	[crowed.]
Grow,	grew,	grown.
Know,	knew,	known.
Throw,	threw,	thrown.
y into	ew,	ow.
Fly [7],	flew,	flown [8].

The following are Irregular only in the Participle ; and that without changing the vowel.

Bake,	[baked.]	baken*.
Grave,	[graved,]	graven*.

Hew,

[6] " Thus having *chosed* each other.——" Clarendon, Hist. Vol. III. p. 797. 8vo. Improperly.

[7] That is, as a bird, *volare* ; whereas *to flee* signifies *fugere*, as from an enemy. This seems to be the proper distinction between *to fly*, and *to flee* ; which in the Present Time are very often confounded. Our Translation of the Bible is not quite free from this mistake. It hath *flee* for *volare*, in perhaps seven or eight places out of a great number ; but never *fly* for *fugere*.

[8] " For rhyme in Greece or Rome was never known
Till by barbarian deluges *o'erflown*."

Roscommon, Essay.

" Do not the Nile and the Niger make yearly inundations in our days, as they have formerly done ? and are not the countries so *overflowed* still situate between the tropicks." Bentley's Sermons.

" Thus oft by mariners are shown

Earl Godwin's castles *overflowed*."

Swift.

Here the Participle of the Irregular Verb *to fly* is confounded with that of the Regular Verb *to flow*. It ought to be in all these places *overflowed*.

Hew,	[hewed,]	hewen, or hewn*.
Lade,	[laded,]	laden.
Load,	[loaded,]	loaden*.
Mow,	[mowed,]	mown*.
Rive,	[rived,]	riven.
Saw,	[sawed,]	fawn*.
Shave,	[shaved]	shaven*.
Shew,	[shewed,]	shewn*.

or,

Show,	[showed,]	shown.
Sow,	[sowed,]	fown*.
Straw,-ew, or-ow,	[strawed, &c.]	ftrown*.
Wax,	[waxed,]	waxen*.

Some Verbs which change *i* short into *a* or *u*, and *i* long into *ou*, have dropt the termination *en* in the Participle.

i short into *a* or *u*,

Begin,	began,		begun.
Cling,	clang, or	clung,	clung.
Drink,	drank,	drunk, or	drunken.
Fling,	flung,		flung.
Ring,	rang, or	rung,	rung.
Shrink,	shrank, or	shrunk,	shrunk.
Sing,	fang, or	fung,	fung.
Sink,	fank, or	funk,	funk.
Sling,	flang, or	flung,	flung.
Slink,	flunk,		flunk.
Spin,	span, or	spun	spun.
Spring,	sprang, or	sprung,	sprung.
Sting,	ftung,		ftung.
Stink,	ftank, or	ftunk,	ftunk.

String,

String,	strung,	strung.
Swim,	swam, or swum,	swum.
Swing,	swung,	swung,
Wring,	wrung,	wrung.

In many of the foregoing the original and analogical form of the Past Time in *a*, which distinguished it from the Participle, is grown quite obsolete.

<i>i</i> long into	<i>ou</i> ,	<i>ou</i> .
Bind,	bound, bound, or	bounden.
Find,	found,	found.
Grind,	ground,	ground.
Wind,	wound,	wound.

That all these had originally the termination *en* in the Participle, is plain from the following considerations. *Drink* and *bind* still retain it; *drunken*, *bounden*; from the Saxon, *druncen*, *bounden*: and the rest are manifestly of the same analogy with these. *Begonnen*, *sonken*, and *founden*, are used by Chaucer; and some others of them appear in their proper shape in the Saxon; *scruncen*, *spunnen*, *sprungen*, *stungen*, *wunden*. As likewise in the German, which is only another offspring of the Saxon: *begunnen*, *gek-lungen*, *getruncken*, *gesungen*, *gesuncken*, *ges-punnen*, *gesprungen*, *gestuncken*, *geschwum-men*, *geschwungen*.

The following seem to have lost the *en* of the Participle in the same manner.

Hang

Hang [9.]	hung*,	hung*.
Shoot,	shot,	shot.
Stick,	stuck,	stuck.
Come,	came,	come.
Run,	ran,	run.
Win,	won,	won.

Hangen and *scoten*, are the Saxon originals of the two first Participles; the latter of which is likewise still in use in its first form in one phrase; a *shotten* herring. *Stuck* seems to be a contraction from *stucken*, as *struck* now in use for *strucken*. Chaucer hath *comen* and *wonnen*: *becommen* is even used by Lord Bacon [1]. And most of them still subsist intire in the German; *gehangen*, *kommen*, *gerunnen*, *gewonnen*.

To this third Class belong the Defective Verbs, Be, been; and Go, gone; i. e. *goen*.

From this Distribution and account of the Irregular Verbs, if it be just, it appears, that originally there was no exception from the Rule, That the Participle Preterit, or Passive, in English ends in *d*, *t*, or *n*. The first form included all the Regular Verbs, and those which are become Irregular by Contraction ending in *t*. To the second properly

[9] This Verb, when Active, may perhaps be most properly used in the Regular Form; when Neuter, in the Irregular. But in the Active sense of *furnishing a room with draperies* the Irregular Form prevails. The Vulgar Translation of the Bible uses only the Regular Form.

[1] Essay xxix.

properly belonged only those which end in *ght*, from the Saxon Irregulars in *hte*. To the third, those from the Saxon Irregulars in *en*, which have still, or had originally, the same termination.

The same Rule affords a proper foundation for a division of all the English Verbs into Three Conjugations; or Classes of Verbs, distinguished one from another by a peculiar formation, in some principal parts, of the Verbs belonging to each; of which Conjugations respectively the three different Terminations of the Participle might be the Characteristics. Such of the Contracted Verbs as have their Participles now ending in *t*, might perhaps be best reduced to the first Conjugation, to which they naturally and originally belonged; and they seem to be of a very different analogy from those in *ght*. But as the Verbs of the first Conjugation would so greatly exceed in number those of both the others, which together make but about 112 [2]; and as those of the third Conjugation are so various in their form, and incapable of being reduced to one plain Rule;

[2] The whole number of Verbs in the English language, Regular and Irregular, Simple and Compounded, taken together, is about 4300. See Dr. Ward's Essays on the English Language; the Catalogue of English Verbs. The whole number of Irregular Verbs, the Defective included, is about 170.

it seems better in practice to consider the first in *ed* as the only Regular form, and the others as deviations from it; after the example of the Saxon and German Grammarians.

To the Irregular Verbs are to be added the Defective; which are not only for the most part Irregular, but are also wanting in some of their parts. They are in general words of most frequent and vulgar use; in which Custom is apt to get the better of Analogy. Such are the Auxiliary Verbs, most of which are of this number. They are in use only in some of their Times, and Modes; and some of them are a Composition of Times of several Defective Verbs having the same signification.

Present.	Past.	Participle.
Am,	was,	been.
Can,	could.	
Go,	went,	gone.
May,	might.	
Must,		
Ought,	ought.	
Quoth,	quoth.	
Shall,	should.	
Weet, wit, or wot;	wot.	
Will,	would.	
Wis,	wist.	

There are not in English so many as a Hundred Verbs, (being only the chief part,

part, but not all, of the Irregulars of the Third Class,) which have a distinct and different form for the Past Time Active and the Participle Perfect or Passive. The general bent and turn of the language is towards the other form, which makes the Past Time and the Participle the same. This general inclination and tendency of the language, seems to have given occasion to the introducing of a very great Corruption; by which the Form of the Past Time is confounded with that of the Participle in these Verbs, few in proportion, which have them quite different from one another. This confusion prevails greatly in common discourse, and is too much authorised by the example of some of our best Writers [3]. Thus it is said, *He begun*, for *he began*; *he run*, for *he ran*; *he drunk*, for *he drank*: the Participle being used instead of

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the

[3] "He would *have spoke*." Milton, P. L. x. 517.
 "Words *interwove* with sighs found out their way."

P. L. i. 621.

"And to his faithful servant *batb* in place
Bore witness gloriously." Sampson Ag. ¶ 1752.

"And envious darkness, ere they could return,
Had stole them from me." Comus, ¶ 195.

Here it is observable, that the Author's MS. and the First Edition have it *stolne*.

"And in triumph *had rode*."

P. R. iii. 36.

"I *have chose*

This perfect man."

P. R. i. 165.

"The fragrant brier *was wove* between."

Dryden, Fables

the Past Time. And much more frequently the Past Time instead of the Participle :

as

" I will scarce think you *have swam* in a Gondola."

Shakespeare, As you like it.

" Then finish what you *have began*,

But scribble faster, if you can."

Dryden, Poems, Vol. II. p. 172.

" And now the years a numerous train *have ran* ;

The blooming boy is ripen'd into man."

Pope's Odyss. xi. 555.

" *Have sprang*." Atterbury, Vol. I. Sermon IV. "*Had spake*"———*had began*."———Clarendon, Contin. Hist.

p. 40, & 120. " The men *begun* to embellish themselves."

Addison, Spect. N° 434.

" Rapt into future times the bard *begun*."

Pope, Messiah.

And without the necessity of rhyme :

" A second deluge learning thus *o'er-run*,

And the Monks finish'd what the Goths *begun*."

Essay on Criticism.

" Repeat your verses *wrote* on glasses."

Prior.

" Mr. Mission *has wrote*." Addison, Preface to his Travels, " He could only command his voice, *broke* with sighs and sobbings, so far as to bid her proceed." Addison Spect. N° 164.

" No civil broils *have* since his death *arose*."

Dryden, on O. Cromwell.

" Illustrious virtues, who by turns *have rose*." Prior.

" *Had not arose*." Swift, Tale of a Tub, Sect. x. and Battle of Books: and Bolingbroke, Letter to Wyndham, p. 233. " This nimble operator will *have stole* it." Tale of a Tub, Sect. x. " Some philosophers *have mistook*." Ibid. Sect. ix.

" Why, all the souls that were, were forfeit once ;

And He, that might the vantage best *have took*,

Found out the remedy."

Shakespeare, Meas. for Meas.

" Silence

Was took ere she was ware."

Milton, Comus.

" Into these common places look,

Which from great authors I *have took*"

Prior, Alma.

as, *I had wrote, it was wrote*, for *I had written, it was written*; *I have drank*, for *I have drunk*; *bore*, for *born*; *chose*, for *chosen*; *bid*, for *bidden*; *got*, for *gotten*; &c. This abuse has been long growing upon us, and is continually making further incroachments: as it may be observed in the example of those Irregular Verbs of the Third Class, which change, *i* short into *a* and *u*; as, *Cling, clang, clung*; in which the original and analogical form of the Past Time in *a* is almost grown obsolete; and, the *u* prevailing instead of it, the Past Time is now in most of them confounded with the Participle. The Vulgar Translation of the Bible, which is the best standard of our language, is free from this corruption, except in a few instances; as, *bid* is used for *bidden*; *held*, for *holden*, frequently; *bid*, for *bidden*; *begot*, for *begotten*, once or twice: in which, and a few other like words, it may perhaps be allowed as a Contraction. And in some of these Custom has established it beyond recovery. In the rest it seems wholly inexcusable. The ab-

G 3

surdity

"A free Constitution, when it has *been shook* by the iniquity of former administrations." Lord Bolingbroke, Patriot King, p. 111. "Too strong to *be shook* by his enemies." Atterbury.

"Ev'n there he should *have fell*." Prior, Solomon.

"Sure some disaster *has befall*:"

Speak, Nurse; I hope the Boy is well."

Gay, Fables.

furdity of it will be plainly perceived in the example of some of these Verbs, which Custom has not yet so perverted. We should be immediately shocked at *I have knew, I have saw, I have gave, &c* : but our ears are grown familiar with *I have wrote, I have drank, I have bore, &c.* which are altogether as barbarous.

There are one or two small Irregularities to be noted, to which some Verbs are subject in the formation of the Present Participle. The Present Participle is formed by adding *ing* to the Verb : as, *turn, turning*. Verbs ending in *e* omit the *e* in the Present Participle ; as, *love, loving*. Verbs ending with a single Consonant preceded by a single Vowel, and, if of more than one Syllable, having the accent on the last Syllable, double the Consonant in the Present Participle, as well as in every other part of the Verb in which a Syllable is added : as, *put, putting, putteth ; forget, forgetting, forgetteth ; abet, abetting, abetted*.

A D V E R B.

ADVERBS are added to Verbs and Adjectives to denote some modification or circumstance of an action or quality : as the manner, order, time, place, distance, motion, relation, quantity, quality, comparison, doubt, affirmation, negation, demonstration, interrogation.

In

In English they admit of no Variation ; except some few of them, which have the degrees of Comparison : as, [4] “ often, oftener, ofteneft ;” “ soon, sooner, soonest ;” and those Irregulars, derived from Adjectives [5] in this respect likewise irregular ; “ well, better, best ;” &c.

An Adverb is sometimes joined to another Adverb to modify or qualify its meaning ; as, “ very much ; much too little ; not very prudently.”

P R E P O S I T I O N.

PREPOSITIONS, so-called because they are commonly *put before* the words to which they are applied, serve to connect words with one another, and to shew the relation between them.

One

[4] The formation of Adverbs in general with the Comparative and Superlative Terminations seems to be improper ; at least it is now become almost obsolete ; as, “ Touching things which generally are received,—we are *hardliest* able to bring such proof of their certainty, as may satisfy gainfayers.” Hooker, B. V. 2. “ Was the *easli-er* persuaded.” Raleigh. “ That, he may the *stronglier* provide.” Hobbs, Life of Thucyd. “ The things *high-liest* important to the growing age.” Lord Shaftesbury, Letter to Lord Molesworth. “ The question would not be, who loved himself, and who not ; but, who loved and served himself the *rightest*, and after the truest manner.” Id. Wit and Humour. It ought rather to be, *most hardly, mere easily, more strongly, most-highly, most right, or right-ly*. But these Comparative Adverbs, however improper in prose, are sometimes allowable in Poetry.

“ Sceptre and pow’r, Thy giving, I assume ;

And *gladlier* shall resign.” Milton, P. L. vi. 731.

[5] See above, p. 30.

One great use of Prepositions in English, is to express those relations which in some languages are chiefly marked by Cases, or the different endings of the Noun.

Most Prepositions originally denote the relation of Place, and have been thence transferred to denote by similitude other relations. Thus, *out, in, through, under, by, to, from, of, &c.* *Of* is much the same with *from*; “ask *of* me,” that is, *from* me: “made *of* wood;” “Son *of* Philip;” that is, sprung *from* him. *For*, in its primary sense, is *pro, loco alterius*, in the stead, or place, of another. The notion of Place is very obvious in all the rest.

Prepositions are also prefixt to words in such manner as to coalesce with them, and to become a part of them. Prepositions, standing by themselves in Construction, are put before Nouns and Pronouns; and sometimes after Verbs: but in this sort of Composition they are chiefly prefixt to Verbs: as, *to outgo, to overcome, to underc...* There are also certain Particles, which are thus employed in Composition of words, yet cannot stand by themselves in Construction: as, *a, be, con, mis, &c.* in *abide, bedeck, conjoin, mistake, &c.* these are called Inseparable Prepositions.

C O N-

CONJUNCTION.

THE Conjunction connects or *joins together* Sentences ; so as out of two to make one Sentence.

Thus, “ You, *and* I, *and* Peter, rode to London,” is one Sentence made up of these three by the Conjunction *and* twice employed ; “ You rode to London ; I rode to London ; Peter rode to London.” Again, “ You *and* I rode to London, *but* Peter staid at home,” is one Sentence made up of three by the Conjunctions *and* and *but* : both of which equally connect the Sentences, but the latter expresses an Opposition in the Sense. The first is therefore called a Conjunction Copulative ; the other a Conjunction Disjunctive.

The use of Copulative Conjunctions is to connect, or to continue, the Sentence, by expressing an addition, *and* ; a supposition, or condition, *if, as* ; a cause, *because* [6], *then* ; a motive, *that* ; an inference, *therefore* ; &c.

The use of Disjunctives is to connect and to continue the Sentence ; but to express
Opposition

[6] The Conjunction *because* used to express the motive or end, is either improper or obsolete : as, “ Tho multitude rebuked them, *because* they should hold their peace.” Matt. xx. 31. “ It is the case of some, to contrive false periods of business, *because* they may seem men of dispatch.” Bacon, Essay xxv. We should now make use of *that*.

Opposition of meaning in different degrees :
as, *or, but, then, altho', unless, &c.*

I N T E R J E C T I O N.

INTERJECTIONS, so called because they are *thrown in* between the parts of a sentence without making any other alteration in it, are a kind of Natural Sounds to express the affection of the Speaker.

The different Passions have for the most part different Interjections to express them.

The Interjection *O* placed before a Substantive expresses more strongly an address made to that person or thing ; as it marks in Latin what is called the Vocative Case.

S E N T E N C E S.

A SENTENCE is an assemblage of words, expressed in proper form, and ranged in proper order, and concurring to make a complete sense.

The Construction of Sentences depends principally upon the Concord or Agreement, and the Regimen or Government, of Words.

One word is said to agree with another, when it is required to be in like case, number, gender, or person.

One word is said to govern another, when it causeth the order to be in some case, or mode.

Sentences

Sentences are Simple, or Compounded.

A Simple Sentence hath in it but one Subject, and one Finite Verb ; that is, a Verb in the Indicative, Imperative, or Subjunctive Mode.

A Phrase is two or more words rightly put together in order to make a part of a Sentence ; and sometimes making a whole Sentence.

The most common PHRASES used in simple Sentences are as follow :

1st Phrase : The Substantive before a Verb Active, Passive, or Neuter ; when it is said what thing *is*, *does*, or *is done* : as, " I am ;" " Thou writest ;" " Thomas is loved : " where *I*, *Thou*, *Thomas*, are the Nominative [7] Cases ; and answer to the question *who*, or *what* ? as, " Who is loved ? Thomas." And the Verb agrees with the Nominative Case in number and person ;

[7] " He caused all persons, *whom* he knew had, or he thought might have, spoken to him, to be apprehended." Clarendon, Vol. III. p. 618. 8vo. It ought to be *who*, the Nominative Case to *had* ; not *whom*, as if it were the Objective Case governed by *knew*.

" Scotland and *Thee* did each in other live."

Dryden, Poems, Vol II. p. 220.

" We are alone ; here's none, but *Thee* and I"

Shakespear, 2 Hen. VI.

It ought in both places to be *Thou* ; the Nominative Case to the Verb expressed or understood.

person [8] ; as *Thou* being the Second Person Singular, the Verb *wriest* is so too.

2d Phrase : The Substantive after a Verb Neuter or Passive ; when it is said, that such a thing *is*, or *is made*, or *thought*, or *called*, such *another thing* ; or, when the Substantive after the Verb is spoken of the same thing or person with the Substantive before the Verb : as, “ a calf becomes an ox ;” “ Plautus is accounted a Poet ;” “ I am He.” Here the latter Substantive is in the Nominative Case as well as the former ; and the Verb is said to govern the Nominative Case : or, the latter Substantive may be said to agree in Case with the former.

3d Phrase : The Adjective after a Verb Neuter or Passive, in like manner : as, “ Life *is short*, and Art *is long*.” “ Exercise *is esteemed wholesome*.”

4th Phrase : The Substantive after a Verb Active, or Transitive : as when one thing

[8] “ But *Thou*, false Arcite, never *shall* obtain

Thy bad pretence.”

Dryden, Fables.

“ That *Thou might* fortune to thy side engage.” Prior.

It ought to be *stalt*, *mightest*. The mistake seems to be owing to the confounding of *Thou* and *You* as equivalent in every respect ; whereas one is Singular, the other Plural. See above, p. 36.

“ There's [there *are*] *two* or *three* of us have seen
strange sights.”

Shakespeare, Jul. Cæs.

“ Great pains *has* [have] been taken.” Pope, P. S. to the Odyssey. “ I have considered. *what have* [hath] been said on both sides in this controversy.” Tillotson, Vol. I. Sermon 27.

thing is said to *act* upon, or *do* something to another : as, “ to open a door ;” “ to build a house ;” “ Alexander conquered the Persians.” Here the thing acted upon is in the Objective [9] Case ; as it appears plainly when it is expressed by the Pronoun, which has a proper termination for that Case ; “ Alexander conquered *them* ;” and the Verb is said to govern the Objective Case.

5th Phrase : A Verb following another Verb ; as, “ boys love to play :” where the latter Verb is in the Infinitive Mode.

6th Phrase : When one thing is said to belong to another ; as, “ Milton’s poems :” where the thing to which the other belongs is placed first, and is in the Possessive Case ;

[9] “ For *who* love I so much ?”

Shakespear, Merch. of Ven.

“ *Who* e’er I woo, myself would be his Wife.”

Id. Twelfth Night.

“ *Who* ever the King favours,

The Cardinal will find employment for,

And far enough from court.”

Id. Hen. VIII.

“ Tell *who* loves *who* ; what favours some partake,

And *who* is jilted for another’s sake.”

Dryden, Juvenal, Sat. vi.

“ Those, *who* he thought true to his party.” Clarendon, Hist. Vol. I. p. 667. 8vo. “ *Who* should I meet the other night, but my old friend ?” Spect. N^o 32. “ *Who* should I see in the lid of it, but the Doctor ?” Addison, Spect. N^o 57. “ He knows, *who* it is proper to expose foremost.” Swift, Tale of a Tub, Conclusion. In all these places it ought to be *whom*.

or else last with the Preposition *of* before it; as, "the poems of Milton [1]."

7th Phrase: When another Substantive is added to express and explain the former more fully; as, "Paul the Apostle;" "King George:" where they are both in the same case; and the latter is said to be put in opposition to the former.

8th Phrase: When the quality of the Substantive is expressed by adding an Adjective to it: as, "a wise man;" "a black horse." Participles have the nature of Adjectives; as, "a learned man;" a loving father."

9th Phrase: An Adjective with a Verb in the Infinitive Mode following it: as, "worthy to die;" "fit to be trusted."

10th Phrase: When a circumstance is added to a Verb, or to an Adjective, by an Adverb:

[1] Phrases like the following, though very common, are improper: "Much depends upon the *Rule's being observed*; and error will be the consequence of *its being neglected*." For here is a Noun, and a Pronoun representing it, each in the Possessive Case, that is, under Government of any other Noun, but without other Noun to govern it: for *being observed*, and *being neglected*, are not Nouns: nor can you supply the place of the Possessive Case by the Preposition *of* before the Noun, or Pronoun. Note also, that Adjectives are incapable of the Possessive Case: the following Phrase, for example, would be improper: "It was happy for the state, that Fabius continued in the command with Minucius: the *former's* phlegm was a check upon the *latter's* vivacity."

Adverb: as, "you read well; " he is very prudent."

11th Phrase: When a circumstance is added to a Verb or an Adjective by a Substantive with a Preposition before it: as, "I write for you;" "he reads with care;" studious of praise;" "ready for mischief."

12th Phrase: When the same Quality in different Subjects is compared; the Adjective in the Positive having after it the Conjunction *as*, in the Comparative the Conjunction *than*, and in the Superlative the Preposition *of*: as, "white as snow;" "wiser than I;" "greatest of all."

The PRINCIPAL PARTS of a Simple Sentence are the Agent, the Attribute, and the Object. The Agent is the thing chiefly spoken of; the Attribute is the thing or action affirmed or denied of it; and the Object is the thing affected by such action.

In English the Nominative Case denoting the Agent, usually goes before the Verb, or Attribution, and the Objective Case, denoting the Object, follows the Verb Active; and it is the order that determines the cases in Nouns: as, "Alexander conquered the Persians." But the Pronoun, having a proper form for each of those

cases, sometimes when it is in the Objective Case is placed before the Verb, and when it is in the Nominative Case follows the Object and Verb: as, "Whom ye ignorantly worship, *him declare I* unto you." And the Nominative Case is sometimes placed after a Verb Neuter: as, "Upon thy right hand *did stand the Queen*:" "On a sudden *appeared the King*." And frequently with the Adverbs *there* and *then*: as, "There *was a man*:" "Then *came unto him the Pharisees*." The reason of it is plain: the Neuter Verb not admitting of an Objective Case after it, no ambiguity of case can arise from such a position of the Noun.

Who, which, what, and the Relative *that*, though in the Objective Case, are always placed before the Verb; as are also their Compounds, *whoever, whatever, &c*: as, "He *whom you seek*." This is *what*, or the thing *which*, or *that*, you want." "*Whomsoever you please to appoint*."

When the Verb is a Passive, the Agent and Object change places in the Sentence; and the thing acted upon is in the Nominative Case, and the Agent is accompanied with a Preposition: as, "The Persians were conquered by Alexander."

The Action expressed by a Neuter Verb being confined within the Agent, such Verb

Verb cannot admit of an Objective Case after it denoting a person or thing as the Object of action. Whenever a Noun is immediately annexed to a preceding Neuter Verb, it either expresses the same notion with the Verb; as, *to dream a dream*; *to live a virtuous life*: or denotes only the circumstance of the action, a Preposition being understood; as, *to sleep all night*, that is, *through all the night*; *to walk a mile*, that is, *through the space of a mile*.

For the same reason, a Neuter Verb cannot become a Passive. In a Neuter Verb the Agent and Object are the same, and cannot be separated even in imagination; as in the examples, *to sleep*, *to walk*: but when the Verb is Passive, one thing is acted upon by another, really, or by supposition, different from it [2].

E 3

A Noun

[2] That some Neuter Verbs take a Passive Form, but without a Passive Signification, has been observed above; see p. 47. Here we speak of their becoming both in Form and Signification Passive: and shall endeavour further to illustrate the rule by example. *To split*, like many other English Verbs, has both an Active and a Neuter signification: according to the former we say, "the force of gun-powder *split the rock*;" according to the latter, "the ship *split upon the rock*:" and converting the Verb Active into a Passive we may say, "*the rock was split* by the force of gun-powder;" or, *the ship was split upon the rock*." But we cannot say with any propriety, turning the Verb Neuter into a Passive by inversion of the sentence, "*the rock was split upon* by the ship;" as in the passage following:
"What

A Noun of Multitude [3] ; or signifying many, may have the Verb and Pronoun agreeing with it either in the Singular or Plural Number ; yet not without regard to the import of the word, as conveying unity or plurality of idea : as, “ My *people* is foolish ; *they* have not known me.” Jer. iv. 22. “ The *assembly* of the wicked *have* inclosed me.” Psal. xxii. 16. perhaps more properly than : “ *hath* inclosed me.” “ The *assembly* *was* very numerous.” much more properly than, “ *were* very numerous.”

Two or more Nouns in the Singular Number, joined together, by one or more Copulative Conjunctions, have Verbs, Nouns, and Pronouns, agreeing with them
in

“ What success these labours of mine have had, He knows best, for whose glory they were designed. It will be one sure and comfortable sign to me that they have had some, if it shall appear, that the words I have spoken to you to-day are not in vain : if they shall prevail with you in any measure to avoid those *rocks*, which *are* usually *split upon* in Elections, where multitudes of different inclinations, capacities, and judgments are interested.” Atterbury, Sermons, IV. 12.

[3] “ And restores to his *Island* that tranquillity and repose, to which *they* had been *strangers* during his absence.” Pope, Dissertation prefixed to the *Odyssey*. *Island* is not a Noun of Multitude : it ought to be, his *people* ; or, it had been a *stranger*. “ What reason *have* the *Church* of Rome to talk of modesty in this case ?” Tillotson, Vol I. Serm. 49. “ All the virtues of *mankind* are to be counted upon a few fingers, but *his* follies and vices are innumerable.” Swift, Preface to Tale of a Tub. Is not *mankind* in this place a Noun of Multitude, and such as requires the Pronoun referring to it to be in the Plural Number, *their* ?

in the Plural Number : as, “ *Socrates and Plato were wise ; they were the most eminent Philosophers of Greece.*” But sometimes, after an enumeration of particulars thus connected, the Verb follows in the Singular Number ; and is understood as applied to each of the preceding terms : as, “—The glorious inhabitants of those sacred palaces, where nothing but light and blessed immortality, no shadow of matter for tears, discontentments, griefs, and uncomfortable passions to work upon ; but all joy, tranquillity, and peace, even for ever and ever *doth dwell.*” Hooker, B. i. 4. “ Sand, and salt, and a mass of iron, *is* easier to bear, than a man without understanding.” Ecclus xxii. 15.

If the Singulars so joined together are of several Persons, in making the Plural Pronoun agree with them in Person, the second Person takes place of the third, and the first of both : “ *He and you and I* won it at the hazard of *our* lives : *You and He* shared it between *you.*”

The Neuter Pronoun *it* is sometimes employed to express, 1. the subject of any inquiry or discourse : 2. the state or condition of any thing or person : 3. the thing, whatever it be, that is the cause of any effect or event ; or any person considered merely as a Cause, without regard to proper Personality. Examples :

1. “ ’Twas

1. "'Twas at the royal feast for Persia won
By Philip's godlike son." Dryden.

"Who is *it* in the press that calls on me?"
Shakespear, Jul. Cæs.

2. H. How is *it* with you, Lady?

Q. Alas! how is *it* with you?"

Shakespear, Hamlet.

3. You heard her say herself, *it* was not I.----
'Twas I that kill'd her."

Shakespear, Othello.

"*It* rains; *it* shines; *it* thunders."

From which last examples it plainly appears, that there is no such thing in English, nor indeed in any language, as a sort of Verbs, which are really Impersonal. The Agent or Person in English is expressed by the Neuter Pronoun: in some other languages it is omitted, but understood [4].

The Verb *to Be* has always a Nominative Case after it: as, "*it was I*, and not *He*, that did it:" unless it be in the Infinitive Mode; "though you took it *to be Him* [5]."

The

[4] Examples of Impropriety in the use of the Neuter Pronoun, see below, p. 90. note 1.

[5] "*Whom* do men say, that *I am*?—But *whom* say ye, that *I am*?" Matt. xvi. 13, 15. So likewise Mark viii. 27, 29. Luke ix. 18, 20. "*Whom* think ye, that *I am*?" Acts xiii. 25. It ought in all these places to be *who*; which is not governed by the Verb *say* or *think*, but by the Verb *am*: or agrees in Case with the Pronoun *I*. If the Verb were in the Infinitive Mode, it would require the Objective Case of the Relative, agreeing with the Pronoun *me*: "*Whom* think ye, or do ye think, *me to be*?"

"To

The Adverbs *when, while, after, &c.* being left out, the Phrase is formed with the Participle independently of the rest of the Sentence : as, "The doors being shut, Jesus stood in the midst." This is called the Case Absolute. And the Case is in English always the Nominative : as,

"God from the mount of Sinai, whose gray top Shall tremble, *He descending* [6], will himself, In thunder, lightning, and loud trumpet's sound, Ordain them laws." Milton, P. L. xii. 227.

To

"To that, *which once was thee.*" Prior.

It ought to be, *which was thou*; or, *which thou wast.*

"It is not *me* you are in love with." Spect. No 290. The Preposition *with* should govern the Relative *whom* understood, not the Antecedent *me*; which ought to be *I*.

"Art thou proud yet ?

Ay, that I am not *thee.*" Shakespear, Timon.

"Impossible ! it can't be *me.*" Swift.

[6] On which place says Dr. Bentley, "The Context demands that it be,—*Him* descending, *Illo* descendente." But *him* is not the Ablative Case, for the English knows no such Case ; nor does *him* without a Preposition on any occasion answer to the Latin Ablative *illo*. I might with better reason contend, that it ought to be "*his* descending," because it is in Greek *αὐτοῦ κατελθόντος* in the Genitive ; and it would be as good Grammar, and as proper English. This comes of forcing the English under the rules of a foreign Language, with which it hath little concern : and this *ugly and deformed fault*, to use his own expression, Bentley has endeavoured to impose upon Milton in several places : see P. L. vii. 15. ix. 829, 883, 1147: x. 267, 1001. On the other hand, where Milton has been really guilty of this fault, he, very inconsistently with himself, corrects him, and sets him right. His Latin Grammar Rules were happily out of his head, and by a kind of *vernacular instinct* (so,

To before a Verb is the sign of the Infinitive Mode: but there are some few Verbs, which have commonly other Verbs following them in the Infinitive Mode without the sign *to*: as, *bid, dare, need, make, see, hear, feel*; as also *let*, and sometimes *have*, not used as Auxiliaries: as, “ I bade him do it; you dare not do it; I saw him [7] do it; I heard him say it [8].” The

(so, I imagine, he would call it) he perceived that his Author was wrong.

“ For only in destroying I find ease
To my relentless thoughts; and, *him destroy'd*,
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him link'd in weal or woe.”

P. L. ix. 129.

It ought to be, “ *he destroy'd*,” that is, “ *he being destroy'd*” Bentley corrects it, “ and *man destroy'd*.”

Archbishop Tillotson has fallen into the same mistake: “ Solomon was of this mind; and I make no doubt, but he made as wise and true Proverbs as any body has done since: *Him only excepted*, who was a much greater and wiser man than Solomon.” Vol. I. Sermon. 53.

[7] “ To see so many *to make* so little conscience of so great a sin.” Tillotson, Vol. I. Sermon. 22. “ It cannot but be a delightful spectacle to God and Angels to see a young person, besieged by powerful temptations on either side, *to acquit* himself gloriously, and resolutely *to hold out* against the most violent assaults: to behold one in the prime and flower of his age, that is courted by pleasures and honours, by the devil and all the bewitching vanities of the world, *to reject* all these, and *to cleave* stedfastly unto God.” Ib. Sermon. 54. The impropriety of the Phrases distinguished by Italic Characters is evident.

[8]

“ What, know you not,
Being mechanical, you ought not *walk*,
Upon a labouring day, without the sign
Of your profession?”

Shakespeare, Jul. Cæs.
Both

The Infinitive Mode has much of the nature of a Substantive, expressing the Action itself which the Verb signifies ; as the Participle has the nature of an Adjective. Thus the Infinitive Mode does the office of a Substantive in different cases ; in the Nominative ; as, “ *to play is pleasant* :” in the Objective ; as, “ *boys love to play*.” In Greek it admits of the Article through all its cases, with the Preposition in the Oblique cases : in English the Article is not wanted, but the Preposition may be used : “ *For to will is present with me ; but to perform that which is good I find not* [9].” “ *All their works they do for to be seen of men* [1].” (But the use of the Preposition, in

Both Grammar and Custom require, “ *ought not to walk*.” *Ought* is not one of the Auxiliary Verbs, though often reckoned among them : that it cannot be such, is plain from this consideration ; that it never admits of another Verb immediately following it, without the Preposition *to*.

“ *To wish him wrestle with affection*.”

Shakespear, Much ado.

“ *Nor with less dread the loud*

Ethereal trumpet from on high ’gan blow.”

Milton, P. L. vi. 60.

These phrases are poetical, and by no means allowable in prose.

[9] Το γὰρ θελεῖν παρακεῖλαι μοι, το δε κατεργαζεσθαι το καλον
εὐρισκω. Rom. vii. 18.

[1] Προς το θεαθηναι τοις ανθρωποις. Matt. xxiii. 5.

The following sentences seem defective either in the construction, or the order of the words : “ *Why do ye that, which is not lawful to do on the sabbath days ?—The shew bread, which is not lawful to eat, but for the priests alone*.”

Luke

in this and the like phrases, is now become obsolete.)

“ For not *to have been dip’d* in Lethe’s lake
Could save the Son of Thetis *from to die*.”

Spencer.

Perhaps therefore the Infinitive and the Participle might be more properly called the Substantive Mode and the Adjective Mode [2].

The Participle with a Preposition before it, and still retaining its Government, answers to what is called in Latin the Gerund : as, “ Happiness is to be attained, by avoiding evil, and by doing good ; by seeking peace, and by pursuing it.”

The Participle, with an Article before it, and the Preposition *of* after it, becomes a Substantive, expressing the action itself which the Verb signifies [3] : as, “ These are the Rules

Luke vi. 2, 4. The Construction may be rectified by supplying *it* ; “ which *it* is not lawful to do ; which *it* is not lawful to eat : ” or the order of the words in this manner ; “ *to do which, to eat which*, is not lawful : ” where the Infinitive *to do, to eat*, does the office of the Nominative Case, and the Relative *which* is in the Objective Case.

[2] “ Here you may see, that visions are *to dread*.”

Dryden, Fables.

“ I am not like other men, *to envy* the talents I cannot reach.” Tale of a Tub, Preface. “ That all our doings may be ordered by thy governance, *to do* always that is righteous in thy sight.” Liturgy. The Infinitive in these places seems to be improperly used.

[3] This Rule arises from the nature and idiom of our Language, and from as plain a principle as any on which it is

Rules of Grammar, by *the observing* of which you may avoid mistakes." Or it may be expressed by the Participle, or Gerund; "by

is founded: namely, that a word which has the Article before it, and the Possessive Preposition *of*, after it, must be a Noun; and if a Noun, it ought to follow the Construction of a Noun, and not have the Regimen of a Verb. It is the Participial Termination of this sort of words that is apt to deceive us, and make us treat them as if they were of an amphibious species, partly Nouns, and partly Verbs. I believe there are hardly any of our Writers, who have not fallen into this inaccuracy. That it is such, will perhaps more clearly appear, if we examine and resolve one or two examples in this kind.

"God, who didst teach the hearts of thy faithful people, by *the sending* to them *the light* of thy Holy Spirit:—" Collect, Whit Sunday. *Sending* is in this place a Noun; for it is accompanied with the Article: nevertheless it is also a Transitive Verb, for it governs the Noun *light* in the Objective Case: but this is inconsistent; let it be either the one or the other, and abide by its proper Construction. That these Participial Words are sometimes real Nouns is undeniable; for they have a Plural Number as such: as, "the *outgoings* of the morning." *The Sending* is the same with *the Mission*: which necessarily requires the Preposition *of* after it, to mark the relation between it and *the light*; *the mission of the light*; and so, *the sending of the light*. The Phrase would be proper either way, by keeping to the Construction of the Noun, *by the sending of the light*; or of the Participle, or Gerund, *by sending the light*.

Again:—"Sent to prepare the way of thy Son our Saviour, by *preaching of Repentance*:"—"Collect, St. John Baptist. Here the Participle, or Gerund, hath as improperly the Preposition *of* after it; and so is deprived of its Verbal Regimen, by which as a Transitive it would govern the Noun *Repentance* in the Objective Case. Besides, the Phrase is rendered obscure and ambiguous: for the obvious meaning of it in its present form is, "by preaching concerning or on the Subject of Repentance;" whereas the sense intended is, "by publishing the Covenant of Repentance, and declaring Repentance to be a condition of ac-

observing which ; " not, " by *observing* of which ;" nor, " by *the observing* which : " for either of those two Phrases would be a confounding of two distinct forms.

I will add another example, and that of the best authority : " The middle station of life seems to be the most advantageously situated for *the gaining* of wisdom. Poverty turns our thoughts too much upon *the supplying* of our wants, and riches upon *enjoying* our superfluities." Addison, Spect. N^o 464.

The Participle frequently becomes altogether an Adjective ; when it is joined to a Substantive merely to denote its quality ; without any respect to time ; expressing, not an Action, but a Habit ; and as such it admits of the degrees of Comparison : as, " a learned, more learned, a most learned, man ; a loving, more loving, most loving, father [4]. "

Simple

ceptance with God." The Phrase would have been perfectly right and determinate to this sense either way ; by the Noun, *by the preaching of repentance* ; or by the Participle, *by preaching repentance*.

[4] In a few instances the Active Present Participle hath been vulgarly used in a Passive Sense ; as, *beholding* for *beholden* ; *owing* for *owed*. And some of our writers are not quite free from this mistake : " I would not be *beholding* to fortune for any part of the victory." Sidney.

" I'll teach you all what's *owing* to your Queen."

Dryden.

* The debt, *owing* from one country to the other, cannot be paid without real effects sent thither to that value." Locke.

Simple Sentences are 1. Explicative, or explaining : 2. Interrogative, or asking : 3. Imperative, or commanding [5].

1. An Explicative Sentence is when a thing is said to be, or not to be ; to do, or not to do ; to suffer, or not to suffer ; in a direct manner ; as in the foregoing examples. If the Sentence be Negative, the Adverb *not* is placed after the Auxiliary : or after the Verb itself when it has no Auxiliary : as, “ *it did not touch him ;*” or, “ *it touched him not* [6].”

2. In an Interrogative Sentence, or when a Question is asked, the Nominative Case follows the Principal Verb, or the Auxiliary : as, “ *was it he ?*” “ *did Alexander conquer the Persians ?*” So that the Question depends

[5] These are the three Primary Modes, or manners of expressing our thoughts concerning the being, doing, or suffering of a thing. If it comes within our knowledge, we explain it, or make a declaration of it ; if we are ignorant of it or doubtful, we make an inquiry about it ; if it is not immediately in our power, we express our desire or will concerning it. In Theory therefore the Interrogative form seems to have as good a Title to a Mode of its own, as either of the other two : but Practice has determined it otherwise ; and has in all the Languages, with which we are much acquainted, supplied the place of an Interrogative Mode, either by Particles of Interrogation, or by a peculiar order of the words in the sentence. If it be true, as I have somewhere read, that the Modes of the Verbs are more numerous in the Lapland Tongue than in any other, possibly the Laplanders may be provided with an Interrogative Mode.

[6] “ The burning fever *not* deludes his pains.”

Dryden, Ovid. Metam. B. xii.

“ I hope, my Lord, said he, I *not* offend.”

Dryden, Fables.

intirely on the order of the words [7].

3. In an Imperative Sentence, when a thing is commanded to be, to do, to suffer, or not, the Nominative Case follows the Verb or the Auxiliary : as, "Go, thou traytor ;" or, "do thou go :" or the Auxiliary *let* with the Objective [8] Case after it is used : as, "Let us be gone [9]."

The

These examples make the impropriety of placing the Adverb *not* before the Verb very evident. Shakespear frequently places the Negative before the Verb :

"She *not* denies it." Much ado.

"For men

Can counsel, and give comfort to that grief,

Which they themselves *not* feel."

Ibid.

It seems therefore, as if this order of words had antiently been much in use, though now grown altogether obsolete.

[7] *Did* he *not* fear the Lord, and besought the Lord, and the Lord repented him of the evil, which he had pronounced against them ?" Jer. xxvi. 19. Here the Interrogative and Explicative forms are confounded. It ought to be, "Did he not fear the Lord, and beseech the Lord ? and did not the Lord repent him of the evil,—?" "If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ?" Matt. xviii. 12. It ought to be, go and seek ; that is, "doth he not go, and seek that which is gone astray ?"

[8] "For ever in this humble cell

Let Thee and I, my fair one, dwell."

Prior.

It ought to be *Me*.

[9] It is not easy to give particular Rules for the management of the Modes and Times of Verbs with respect to one another, so that they may be proper and consistent : nor would it be of much use ; for the best rule that can be given is this very general one, To observe what the sense necessarily requires. But it may be of use to consider one or two examples, that seem faulty in these respects, and to examine where the fault lies.

The Adjective in English, having no variation of Gender or Number, cannot but agree

“ Some who the depths of eloquence *have found*,
In that unnavigable Stream *were drown’d*,

Dryden, Juv. Sat. x.

The event mentioned in the first line is plainly prior in time to that mentioned in the second ; this is subsequent to that, and a consequence of it. The first event is mentioned in the Present Perfect Time ; it is present and completed ; “ they *have* [now] *found* the depths of eloquence.” The second event is expressed in the Past Indefinite Time ; it is past and gone, but when it happened, uncertain : “ they *were drown’d*.” We observed, that the last mentioned event is subsequent to the first : but how can the Past Time be subsequent to the Present ? It therefore ought to be in the second line *are*, or *have been*, *drown’d*, in the Present Indefinite, or Perfect, which is consistent with the Present Perfect Time in the first line : or in the first line *had found* in the Past Perfect, which would be consistent with the Past Indefinite in the second line. There seems to be a fault of the like nature in the following passage :

“ But oh ! ’twas little that her life

O’er earth and waters *bears* thy fame :—— Prior.
It ought to be *bore* in the second line.

Again ;

“ Him portion’d maids, apprentic’d orphans *blest*,
The young who *labour*, and the old who *rest*.”

Pope, Moral. Ep. iii. 267.

“ Fierce as he *mov’d*, his silver shafts *resound*.”

Iliad, B. I.

The first Verb ought to be in the same Time with the following.

“ Had their records been delivered down in the vulgar tongue,—they could not now be understood, unless by Antiquaries, who *made* it their study to expound them.” Swift, Letter on the English Tongue. Here the latter part of the sentence depends intirely on the *Supposition* expressed in the former, “ of their records being delivered down in the vulgar tongue :” therefore *made* in the Indicative Mode, which implies no supposition, and in the Past Indefinite Time, is improper : it would be much better in the Past Definite, *had*

made;

agree with the Substantive in those respects ; some of the Pronominal Adjectives only excepted, which have the Plural Number : as, *these, those* ; which must agree in Number [1] with their Substantives.

The Adjective generally goes before the Noun : as, "a wise man ; a good horse ;" unless

made ; but indeed ought to be in the Subjunctive Mode, Present or Past Time, *should make, or should have made.*

[1] "By *this means* thou shalt have no portion on this side the river." Ezra, iv. 16. "It renders us careless of approving ourselves to God by religious duties, and by *that means* securing the continuance of his goodness." Atterbury, Sermons. Ought it not to be, by *these means*, by *those means* ? or by *this mean*, by *that mean*, in the singular number ? as it is used by Hooker, Sidney, Shakespear, &c.

"We have strict statutes, and most biting laws,
Which for *this* nineteen years we have let sleep."

Shakespear, Meas. for Meas.

"I have not wept *this* forty years." Dryden. "I am not recommending *these* kind of sufferings to your liking." Bishop Sherlock, Disc. Vol II. p. 267. So the Pronoun must agree with its Noun : in which respect let the following example be considered. "*It is* an unanswerable argument of a very refined age, the wonderful *Civilities* that have passed between the nation of authors and those of readers." Swift, Tale of a Tub, Sect. x. As to these wonderful *Civilities*, one might say, that "*they are* an unanswerable argument, &c." but as the Sentence stands at present it is not easy to reconcile it to any grammatical propriety. "*A person* [that is, *one*] *whom* all the world allows to be so much your *bettors*." Swift, Battle of Books. And the Phrase which occurs in the following examples, though pretty common and authorized by Custom, yet seems to be somewhat defective in the same way :

"*'Tis these* that early taint the female soul." Pope.

"*'Tis they* that give the great Atrides' spoils ;

"*'Tis they* that still renew Ulysses' toils." Prior.

"Who was't came by ?

"*'Tis two or three*, my Lord, that bring you word,
Macduff is fled to England." Shakespear, Mach.

unless something depend on the Adjective ; as, " food convenient for me : " or the Verb *to be*, or any Auxiliary joined to it, come between the Adjective and the Noun ; as, " happy is the man ; happy shall he be : " or the Adjective be emphatical ; as, " Alexander the great. " And the Article goes before the Adjective : except the Adjectives *all*, *such*, and *many*, and others subjoined to the Adverbs *so*, *as*, and *how* : as, " *all the men* ; " " *such a man* ; " " *many a man* ; " " *as good a man as ever lived* ; " " *how beautiful a prospect is here !* " And sometimes when there are two or more Adjectives joined to the Noun, the Adjectives follow the Noun : as, " a man learned and religious. "

There are certain Adjectives, which seem to be derived without any variation from Verbs, and have the same signification with the Passive Participles of their Verbs : they are indeed no other than Latin Passive Participles adapted to the English termination : as, *annihilate*, *contaminate*, *elate* ;

" To destruction sacred and devote. "

Milton.

" The alien compost is *exhaust*. "

Philips, Cyder.

These are much more frequently, and more properly,

properly, used in poetry than in prose [2].

The Distributive Pronominal Adjectives *each*, *every*, *either*, agree with Nouns, Pronouns, and Verbs of the Singular Number only [3]: as, "The king of Israel and the king of Judah sat, *each* [king] on *his* throne, having [*both*] put on their robes." 2 Kings, xxii. 10. "*Every tree* is known by *his* own fruit." Luke vi. 44.

"Lepidus flatters both,
Of both is flatter'd; but he neither loves,
Nor *either* cares for him."

Shakespear, Ant. and Cleop.

Unless the Plural Noun convey a Collective Idea :

[2] Adjectives of this sort are sometimes very improperly used, with the Auxiliary *have*, or *had*, instead of the Active Perfect Participle: as, "Which also King David did dedicate unto the Lord, with the silver and gold that he *had* dedicate of all nations which he subdued." 2 Sam. viii. 11. "And Jehoash took all the hallowed things, that—his fathers, Kings of Judah, *had* dedicate." 2 Kings, xii. 18. It ought to be *had dedicated*.

[3] "Let *each* esteem other better than *themselves*." Phil. ii. 3. It ought to be *himself*. "It is requisite, that the language of an heroic poem should be both perspicuous and sublime. In proportion as *either* of these two qualities are [is] wanting, the language is imperfect." Spect. N^o 285.

Either is often used improperly instead of *each*: as "Nadab and Abidu, the sons of Aaron, took *either* [each] of them his censer." *Each* signifies *both* of them, taken distinctly, or separately: *either* properly signifies *only the one*, or *the other*, of them, taken disjunctively. For which reason the like expression in the following passages seems also improper: "They crucified two other with him, on *either* side one, and Jesus in the midst." John xix. 18. "Of *either* side of the river was there the tree of life." Rev. xxii. 2.

Idea: as, "That *every twelve years* there should be sent forth two ships." Bacon.

Every Verb, except in the Infinitive or the Participle, hath its Nominative Case, either expressed or implied [4]: as,

"Awake, arise, or be for ever fall'n"
that is, "Awake ye, &c. Every

[4] "Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and *hath preserved* you in the great danger of Childbirth:" Liturgy. The Verb *hath preserved* hath here no Nominative Case; for it cannot be properly supplied by the preceding word *God*, which is in the Objective Case. It ought to be, "*and He hath preserved* you;" or rather, "*and to preserve* you." Some of our best Writers have frequently fallen into this, which I take to be no small inaccuracy: I shall therefore add some more examples of it, by way of admonition; inserting in each within Crotchets, the Nominative Case that is deficient, and that must necessarily be supplied to support the proper Construction of the Sentence. "If the calm, in which he was born, and [which] lasted so long, had continued." Clarendon, Life, p. 43. "The Remonstrance he had lately received from the House of Commons, and [which] was dispersed throughout the Kingdom." Clarendon, Hist. Vol. I. p. 366. 8vo. "These we have extracted from an Historian of undoubted credit, a reverend bishop, the learned Paulus Jovius; and [they] are the same that were practised under the pontificate of Leo X." Pope, Works, Vol. VI. p. 301. "A cloud gathering in the North; which we have helped to raise, and [which] may quickly break in a storm upon our heads." Swift, Conduct of the Allies. "A man, whose inclinations led him to be corrupt, and [who] had great abilities to manage and multiply and defend his corruptions." Gulliver, Part I. Chap. vi. "My Master likewise mentioned another quality, which his servants had discovered in many Yahoos, and [which] to him was wholly unaccountable." Gulliver, Part IV. Chap. vii. "This I filled with the feathers of several birds I had taken with springes made of Yahoos hair, and [which] were excellent food." Ibid. Chap. x. "Osiris, whom the Grecians call Dinoyfius, and [who] is the same with Bacchus." Swift, Mechan. Oper. of the Spirit, Sect. ii.

Every Nominative Case, except the Case Absolute, and when an address is made to a Person, belongs to some Verb, either expressed or implied [5]: as in the answer to a Question; "Who wrote this book? Cicero:" that is, "Cicero *wrote it*." Or when the Verb is understood; as,

"To whom thus Adam:"
that is, *spake*.

Every Possessive Case supposes some Noun to which it belongs: as when we say, "St. Paul's, or St. James's," we mean St. Paul's *Church*, or St. James's *Palace*.

Every Adjective has relation to some Substantive, either expressed or implied: as, "The Twelve," that is, *Apostles*; "the wise, the elect," that is, *persons*.

In some instances the Adjective becomes a Substantive, and has an Adjective joined to it: as, "the chief Good;" "Evil, be Thou my Good [6]!"

In

[5] "*Which rule*, if it had been observed, a neighbouring Prince would have wanted a great deal of that incense, which hath been offered up to him by his adorers." Atterbury, Vol. I. Sermon. 1. The Pronoun *it* is here the Nominative Case to the Verb *observed*; and *which rule* is left by itself, a Nominative Case without a Verb following it. This manner of expression, however improper, is very common. It ought to be, "If *this rule* had been observed, &c."

[6] Adjectives are sometimes employed as Adverbs; improperly, and not agreeably to the Genius of the English Language. As, "*indifferent* honest, *excellent* well:" Shakespear, Hamlet. "*extreme* elaborate:" Dryden, Es-

say

In others the Substantive becomes an Adjective, or supplies its place; being prefixt to another Substantive, and linked to it by a mark of Conjunction: as, "sea-water; land-tortoise; forest-tree."

ADVERBS

say on Dram. Poet. "*marvellous* graceful:" Clarendon, Life, p. 18. "*marvellous* worthy to be praised;" Psal. cxlv. 3. for so the Translators gave it: "*extreme* unwilling;" "*extreme* subject:" Swift, Tale of a Tub, and Battle of Books. "I shall endeavour to live hereafter *suitable* to a man in my station." Addison, Spect. N^o 530. "Homer describes this river *agreeable* to the vulgar reading." Pope, Note on Iliad, ii. Ψ. 1032. So *exceeding*, for *exceedingly*, however improper, occurs frequently in the Vulgar Translation of the Bible, and has obtained in common discourse. "We should live soberly, righteously, and *godly* in this present world." Tit. ii. 12. See also, 2 Tim. iii. 12. "To convince all that are ungodly among them, of all their ungodly deeds, which they have *ungodly* committed." Jude 15.

"O Liberty, Thou Goddess *heavenly* bright."

Addison.

The Termination *ly*, being a contraction of *like*, expresses *similitude*, or *manner*; and being added to Nouns forms Adjectives; and added to Adjectives forms Adverbs. But Adverbs expressing *similitude*, or *manner*, cannot be so formed from Nouns: the few Adverbs that are so formed have a very different import; as, *daily*, *yearly*; that is, day by day, year by year. *Early*, both Adjective and Adverb, is formed from the Saxon Preposition *ær*, *before*. The Adverbs therefore above noted are not agreeable to the Analogy of formation established in our language, which requires *godlily*, *ungodlily*, *heavenlily*: these are disagreeable to the ear, and therefore could never gain admittance into common use.

The word *lively* used as an Adverb, instead of *livelily*, is liable to the same objection; and not being so familiar to the ear, immediately offends it. "That part of poetry must needs be best, which describes most *lively* our actions and

ADVERBS have no Government [7].

The Adverb, as its name imports, is generally placed close or near to the word, which it modifies or affects; and its propriety and force depend on its position [8]. Its place for the most part is before Adjectives; after Verbs Active or Neuter; and it frequently stands between the Auxiliary and the Verb: as, "He made a *very* eloquent harangue; he *spake unaffectedly* and *forcibly*; and *was attentively heard* by the whole audience."

Two

and passions, our virtues and our vices." Dryden, Pref. to State of Innocence. "The whole design must refer to the Golden Age, which it *lively* represents." Addison, on Medals.

On the other hand an Adverb is improperly used as an Adjective in the following passages. "We may cast in such seeds and principles, as we judge most likely to take *soonest* and deepest root." Tillotson, Vol. I. Sermon 52.

"After these wars, of which they hope for a *soon* and prosperous issue." Sidney. "Use a little wine for thy stomach's sake, and thine *often* infirmities." 1 Tim. v. 23. Unless *soon* and *often* were formerly Adjectives, though now wholly obsolete in that form. See Johnson's Dictionary; *oftentimes* and *soonly*.

[7] "How much *soever*, the Reformation of this corrupt and degenerate Age is *almost* utterly to be despaired of, we may yet have a more comfortable prospect of future times." Tillotson, Vol. I. Pref. to Sermon 49. The first part of this sentence abounds with Adverbs, and those such as are hardly consistent with one another.

[8] Thus it is commonly said, "I *only* spake three words;" when the intention of the speaker manifestly requires, "I spake *only* three words."

"Her

Two Negatives in English destroy one another, or are equivalent to an Affirmative [9]: as,

“ Nor did they *not* perceive the evil plight
In which they were, or the fierce pains *not* feel.”

Milton, P. L. i. 335.

PREPOSITIONS have a Government of Cases; and in English they always require the Objective Case after them: as, “ *with him; from her; to me* [1].”

“ Her body shaded with a slight cymarr,
Her bosom to the view was *only* bare.”

Dryden, Cymon and Iphig.

The sense necessarily requires this order.

“ Her bosom *only* to the view was bare.”

[9] “ Give not me counsel,
Nor let *no* comforter delight mine ear.”

Shakespeare, Muchado.

“ She cannot love,

Nor take *no* shape nor project of affection.”

Ibid.

Shakespeare uses this construction frequently. It is a relique of the antient style abounding with Negatives, which is now grown wholly obsolete:

“ And of his port as meke as is a maid,

He *never* yet *no* villany *ne* said

In all his life unto *no* manner wight;

He was a very parfit gentil knight.”

Chaucer.

[1] “ *Who* servest thou *under*?”

Shakespeare, Hen. V.

“ *Who* do you speak *to*?”

As you like it.

“ I'll tell you, *who* Time ambles *withal*, *who* Time trots *withal*, *who* Time gallops *withal*, and *who* he stands still *withal*.”

“ I pry'thee, *whom* doth he trot *withal*?”

Ibid.

“ We are still much at a loss, *who* civil power belongs *to*.”

Locke. In all these places it ought to be *whom*.

“ Now Margaret's curse is fall'n upon our heads,

When she exclaim'd on Hastings, you, and I.”

Shakespeare, Rich. III.

It ought to be *me*.

The Preposition is often separated from the Relative which it governs, and joined to the Verb at the end of the Sentence, or of some member of it : as, "Horace is an author, *whom* I am much delighted *with*." "The [2] world is too well bred to shock authors with a truth, *which* generally their booksellers are the first that inform them *of*." This is an Idiom which our language is strongly inclined to ; it prevails in common conversation, and suits very well with the familiar style in writing ; but the placing of the Preposition before the Relative is more graceful, as well as more perspicuous ; and agrees much better with the solemn and elevated Style.

Verbs are often compounded of a Verb and a Preposition ; as, *to uphold*, *to outweigh*, *to overlook* : and this composition sometimes gives a new sense to the Verb ; as, *to understand*, *to withdraw*, *to forgive* [3]. But in English the Preposition is more frequently placed after the Verb, and separate from it, like an Adverb ; in which situation it is no less apt to affect the sense of it, and to give it a new meaning ; and may still be
con-

[2] Pope, Preface to his Poems.

[3] *With* in composition retains the signification, which it hath among others in the Saxon, of *from* and *against* : as *to withbold*, *to withstand*. So also *for* has a negative signification from the Saxon : as, *to forbid*, *forbeodan* ; *to forget*, *forgitan*.

considered as belonging to the Verb, and a part of it. As, *to cast*, is to throw; but *to cast up*, or to compute, *an account*, is quite a different thing: thus, *to fall on*, *to bear out*, *to give over*; &c. So that the meaning of the Verb, and the propriety of the phrase, depend on the Preposition subjoined [4].

[4] Examples of impropriety in the use of the Preposition in Phrases of this kind: "Your character, which I, or any other writer, may now value ourselves *by* [upon] drawing." Swift, Letter on the English Tongue. "You have bestowed your favours *to* [upon] the most deserving persons." Ibid. "Upon such occasions as fell *into* [under] their cognizance." Swift, Contests and Dissensions, &c. Chap. iii. "That variety of factions *into* [in] which we are still engaged." Ibid. Chap. v. "To restore myself *into* [to] the good graces of my fair Critics." Dryden, Pref. to Aureng. "Accused the ministers *for* [of] betraying the Dutch." Swift, Four last years of the Queen, Book ii. "Ovid, whom you accuse *for* [of] luxuriancy of verse." Dryden on Dram. Poesy, "Neither the one nor the other shall make me swerve *out of* [from] the path, which I have traced to myself." Bolingbroke, Letter to Wyndham, p. 252. "They are now reconciled by a zeal for their cause to what they could not be prompted [to] by a concern for their beauty." Addison, Spect. N° 81. "If policy can prevail *upon* [over] force." Addison, Travels, p. 62. "I do likewise dissent *with* [from] the Examiner." Addison, Whig. Exam. N° 1. "Ye blind guides, which strain *at* a gnat, and swallow a camel." Matt. xxiii. 24. *διηκίζετε*, "which strain *out*, or take a gnat *out of* the liquor by straining it:" the impropriety of the Preposition has wholly destroyed the meaning of the Phrase. Observe also, that the Noun generally requires after it the same Preposition as the Verb from which it is formed: "It was perfectly in compliance *to* [with] some persons, for whose opinion I have great deference." Swift, Pref. to Temple's Memoirs. "Not from any personal hatred to them, but in justification *to*

As the Preposition subjoined to the Verb hath the construction and nature of an Adverb, so the Adverbs *here, there, where*, with a Preposition subjoined, as *bereof, therewith, whereupon* [5], have the construction and nature of Pronouns.

The Prepositions *to* and *for* are often understood; as, "give me the book; get me some paper;" that is, *to me, for me* [6].
In

[of] the best of Queens." Swift, Examiner, N° 23. In the last example, the Verb being Transitive and requiring the Objective Case, the Noun formed from it seems to require the Possessive Case, as its Proposition, after it. Or perhaps he meant to say, "in *justice* to the best of Queens." "No discouragement *for* the authors to proceed." Tale of a Tub, Preface. "A strict observance *after* times and fashions." Ibid. Sect. ii. So the Noun *Aversion* (that is, a turning away) requires the Preposition *from* after it; and does not properly admit of *to, for, or towards*, which are often used with it.

[5] These are much disused in common discourse, and are retained only in the Solemn, or Formulary Style. "They [our Authors] have of late, 'tis true, reformed in some measure the gouty joints and darning-work of *whereunto's, whereby's, thereof's therewith's*, and the rest of this kind; by which complicated periods are so curiously strung, or hook'd on, one to another, after the long-spun manner of the bar or pulpit." Lord Shaftesbury, Miscel. V.

[6] Or in these and the like Phrases, may not *me, thee, him, her, us*, which in Saxon are the Dative Cases of their respective Pronouns, be considered as still continuing such in the English, and including in their very form the force of the Prepositions *to* and *for*? There are certainly some other Phrases, which are to be resolved in this manner: "Wo is *me*!" The Phrase is pure Saxon; "wa is *me*;" *me* is the Dative Case; in English, with the Preposition *to* *me*. So, "*methinks*;" Saxon, "*me thincth*;" *εμοι δοκει*.

"As

In Poetry the common Order of words is frequently inverted, in all ways in which it may be done without ambiguity or obscurity.

Two or more Simple Sentences, joined together by one or more CONNECTIVE WORDS, become a Compounded Sentence.

There are two sorts of words which connect Sentences : 1. Relatives ; 2. Conjunctions.

Examples : 1. "Blessed is the man, *who* feareth the Lord." 2. "Life is short, *and* art is long." 1. and 2. "Blessed is the Man, *who* feareth the Lord, *and* keepeth his commandments."

The RELATIVES *who*, *which*, *that*, having no variation of gender or number, cannot

"As *us thoughte*:" Sir John Maundeville. "*Metthoughts*, this short interval of silence has had more music in it, than any the same space of time before or after it." Addison, Tatler, No. 133. It ought to be *metthought*. "O well is *thee*!" Psal. cxxviii. 2. "*Wel his the*, id est, bene est tibi." Simeon Dunelm. apud X Scriptores, col. 135. "Wel is *him* that ther mai be." Anglo Saxon Poem in Hickes's Thesaur. Vol. I. p. 231. "Well is *bim*, that dwelleth with a wife of understanding." "Well is *bim*, that hath found prudence." Ecclus xxv. 8, 9. The Translator thought to correct his phrase afterward, and so hath made it neither Saxon nor English: "Well is *be*, that is defended from it." Ecclus xxviii. 19. "Worth the day! Ezek. xxx. 2. that is, Wo be *to* the day. The word *worth* is not the Adjective, but the Saxon Verb *weorthan*, or *worthan*, *feri*, *to be*, *to become*; which is

not but agree with their Antecedents. *Who* is appropriated to persons ; and so may be accounted Masculine and Feminine only : we apply *which* to Things only ; and to Irrational Animals, excluding them from Personality, without any consideration of Sex : *which* therefore may be accounted Neuter. But formerly they were both indifferently used of persons : “ Our Father, *which* art in heaven.” *That* is used indifferently both of persons and things : but perhaps would be more properly confined to the latter. *What* includes both the Antecedent and the Relative : as, “ This was *what* he wanted ;” that is, “ *the thing which* he wanted [7].”

The Relative is the Nominative Case to the Verb, when no other Nominative comes
between

often used by Chaucer, and is still retained as an Auxiliary Verb in the German Language.

[7] *That* has been used in the same manner, as including the Relative *which* ; but it is either improper, or obsolete : as, “ To consider advisedly of *that* is moved.” Bacon, Essay xxvi. “ She appeared not to wish *that* without doubt she would have been very glad of.” Clarendon, Hist. Vol. II. p. 363. 8vo. “ We speak *that* we do know, and testify *that* we have seen.” John iii. 11. So likewise the Neuter Pronoun *it* : as, “ By this also a man may understand, when it is that men may be said to be conquered ; and in what the nature of Conquest and the Right of a Conqueror consisteth : for this submission is *it* [that which] implyeth them all.” Hobbs, Leviathan, Conclusion. “ And this is *it* [that which] men mean by Distributive Justice, and [which] is properly termed Equity”. Hobbs, Elements of Law, Part I. Chap. iv. 2.

between it and the Verb : but when another Nominative comes between it and the Verb, the Relative is governed by some word in its own member of the Sentence : as, " The God *who* preserveth me ; *whose* I am, and *whom* I serve [8]."

Every Relative must have an Antecedent to which it refers, either expressed, or understood : as, " *Who* steals my purse steals trash : " that is, *the man, who*—.

The Relative is of the same person with the Antecedent ; and the Verb agrees with it accordingly : as, " Who is *this*, *that* cometh from Edom ; *this that* is glorious in his apparel ? ——— *I that* speak in righteousness." Isaiah lxiii. 1. " O Shepherd of Israel, *Thou that* leadest Joseph like a flock ; *Thou that* dwellest between the Cherubims." Psal. lxxx. 1. [9].

When

[8] " *Who*, instead of going about doing good, *they* are perpetually intent upon doing mischief." Tillotson, Vol. Sermon 18. The Nominative Case *they* in this sentence is superfluous ; it was expressed before in the Relative *who*.

[9] " I am *the Lord*, *that* maketh all things ; *that* stretcheth forth the heavens alone : " ——— Isaiah xlv. 24. Thus far is right : *the Lord* in the third Person is the Antecedent, and the Verb agrees with the Relative in the third Person : " I am the Lord, *which* Lord, or *He that*, *maketh* all things." It would have been equally right, if *I* had been made the Antecedent, and the Relative and the Verb had agreed with it in the First Person : " I am the Lord, *that* make all things." But when it follows, " *that* spreadeth

When *this*, *that*, *these*, *those*, refer to a preceding Sentence, *this*, or *these*, refers to the latter member or term; *that*, or *those*, to the former: as,

“ *Self-Love*, the spring of motion, acts the soul;
Reason's comparing balance rules the whole:
 Man, but for *that*, no action could attend;
 And, but for *this*, were active to no end.”

Pope, Essay on Man.

“ Some place the blifs in action, some in ease:
Those call it pleasure, and contentment *these*.”

Ibid.

The Relative is often understood, or omitted: as, “ The man I love;” that is, “ *whom* I love [1].”

The

eth abroad the earth by *myself* ;” there arises a confusion of Persons, and a manifest Solecism.

“ *Thou* great first Cause, least understood!

Who all my sense confin'd

To know but this, that *Thou* art good,

And that myself am blind:

Yet gave me in this dark estate,” &c.

Pope, Universal Prayer.

It ought to be *confinedst*, or *didst confine*: *gavest*, or *didst give*; &c. in the second Person. See above, p. 36. Note.

[1] “ Abuse on all he lov'd, or lov'd him, spread.”

Pope, Epist. to Arbuthnot.

That is, “ all *whom* he lov'd, or *who* lov'd him: or to make it more easy, by supplying a Relative that has no variation of Cases, “ all *that* he lov'd, or *that* lov'd him.” The Construction is hazardous, and hardly justifiable, even in Poetry. “ In the temper of mind he was then.” Addison, Spect. No. 549. “ In the posture I lay.” Swift, Gulliver, Part I. Chap. i. In these and the like Phrases, which

The accuracy and clearness of the Sentence depend very much upon the proper and determinate use of the Relative, so that it may readily present its Antecedent to the mind of the hearer or reader without any obscurity or ambiguity. The same may be observed of the Pronoun and the Noun, which by some are called also the Relative and the Antecedent [2].

CONJUNCTIONS have sometimes a Government of Modes. Some Conjunctions require the Indicative, some the Subjunctive Mode after them : others have no influence at all on the Mode.

Hypothetical

which are very common, there is an Ellipsis both of the Relative and the Preposition ; which were much better supplied : “ In the temper of mind *in which* he was then : “ In the posture *in which* I lay.” In general, the omission of the Relative seems to be too much indulged in the familiar style ; it is ungraceful in the serious ; and of whatever kind the style be, it is apt to be attended with obscurity and ambiguity.

[2] The Connective parts of Sentences are the most important of all, and require the greatest care and attention : for it is by these chiefly that the train of thought, the course of reasoning, and the whole progress of the mind in continued discourse of all kinds, is laid open ; and on the right use of these the perspicuity, that is, the first and greatest beauty, of style principally depends. Relatives and Conjunctions are the instruments of Connection in discourse ; it may be of use to point out some of the most common inaccuracies, that writers are apt to fall into with respect to them ; and a few examples of faults may perhaps be more instructive, than any rules of propriety that can be given.

Here

Hypothetical, Conditional, Concessive, and Exceptive Conjunctions seem in general to require the Subjunctive Mode after them :

Here therefore shall be added some further examples of inaccuracies in the use of Relatives.

The Relative placed before the Antecedent : Example ; “ The bodies, which we daily handle, make us perceive, that whilst they remain between *them*, they do by an insurmountable force hinder the approach of our *hands* that press them.” Locke, Essay, B. ii. C. 4. § 1. Here the sense is suspended, and the sentence is unintelligible, till you get to the end of it : there is no Antecedent, to which the Relative *them* can be referred, but *bodies* ; but, “ whilst the bodies remain between the bodies,” makes no sense at all. When you get to *hands*, the difficulty is cleared up, the sense helping out the Construction : yet there still remains an ambiguity in the Relatives *they*, *them*, which in number and gender are equally applicable to *bodies* or *hands* ; this, tho’ it may not here be the occasion of much obscurity, which is commonly the effect of it, yet is always disagreeable and inelegant : as in the following examples.

“ Men look with an evil eye upon the good that is in others ; and think, that *their* reputation obscures *them* ; and that *their* commendable qualities do stand in *their* light : and therefore *they* do what *they* can to cast a cloud over *them*, that the bright shining of *their* virtues may not obscure *them*.” Tillotson, Vol. I. Sermon 42.

“ The Earl of Falmouth and Mr. Coventry were rivals *who* should have most influence with the Duke, *who* loved the Earl best, but thought the other the wiser man, *who* supported Pen, *who* disobliger all the Courtiers, even against the Earl, *who* contemned Pen as a fellow of no sense.” Clarendon, Cont. p. 264.

But the following Sentence cannot possibly be understood without a careful recollection of circumstances through some pages preceding.

“ All which, with the King’s and Queen’s so ample promises to *him* [the Treasurer] so few hours before the conferring the place on another, and the Duke of York’s manner

them : as, *if*, *tho'*, *unless*, *except*, *whether*—*or*, &c. but by use they often admit of the Indicative ; and in some cases with propriety. Examples : “ *If* thou *be* the Son of God.” Matt. iv. 3. “ *Tho'* he *slay* me, yet will I put my trust in him.” Job. xiii. 15. “ *Unless* he *wash* his flesh.” Lev. xxii. 6. “ No power *except* it *were* given from above.” John xix. 11. “ *Whether* it *were* I or they, so we preach.” 1 Cor. xv. 11. The Subjunctive in these instances implies something contingent or doubtful ; the Indicative would express a more absolute and determinate sense [3].

That

ner of receiving *him* [the Treasurer,] after *he* [the Chancellor] had been shut up with *him* [the Duke] as *he* [the Treasurer] was informed, might very well excuse *him* [the Treasurer] for thinking *he* [the Chancellor] had some share in the affront *he* [the Treasurer] had undergone.” Clarendon, Cont. p. 296.

“ Breaking a Constitution by the very same errors, *that* so many have been *broke* before.” Swift, Contests and Diffensions, &c. Chap. 5. Here the Relative is employed not only to represent the Antecedent Noun *the errors*, but likewise the Preposition *by* prefixed to it. It ought to be, “ the same errors, *by which* so many have been *broken* before.”

Again: “ —An Undertaking ; *which*, although it has failed, (partly, &c. and partly, &c.) is no objection at all to an Enterprize so well concerted, and with such fair probability of success.” Swift, Conduct of the Allies. That is, “ Which Undertaking is no objection to an enterprize so well concerted ;” that is, “ to itself :” he means, “ *the failing of which* is no objection at all to it.”

[3] The following example may serve to illustrate this observation : “ *Though* he *were* divinely inspired, and spake there-

That expressing the motive or end has the Subjunctive Mode, with *may*, *might*, *should*, after it.

Left; and *that* annexed to a Command preceding; and *if* with *but* following it; ne-

therefore, as the oracles of God, with supreme authority; *though he were* indued with supernatural powers, and could therefore have confirmed the truth of what he uttered by miracles; yet in compliance with the way in which human nature and reasonable creatures are usually wrought upon, he reasoned." Atterbury, Serm. IV. 5.

That our Saviour was divinely inspired, and indued with supernatural powers, are positions, that are here taken for granted, as not admitting of the least doubt: they would therefore have been better expressed in the Indicative Mode; "though he *was* divinely inspired; though he *was* indued with supernatural powers." "The Subjunctive is used in like manner in the following example: "Though he *were* a Son, yet learned he obedience, by the things which he suffered." Heb. v. 8. But in a similar passage the Indicative is employed to the same purpose, and that much more properly: "Though he *was* rich, yet for your sakes he became poor." 2 Cor. viii. 9. The proper use then of the Subjunctive Mode after the Conjunction *tho'* is in the case of a doubtful supposition, or concession: as, "*Though* he *fall*, he shall not be utterly cast down." Psal. xxxvii. 24. And much the same may be said of the rest.

The same Conjunction governing both the Indicative and the Subjunctive Mode, in the same sentence, and in the same circumstances, though either of them separately would be right, seems to be a great impropriety: as,

"*Though* heaven's King

Ride on thy wings, and thou with thy compeers,

Us'd to the yoke, *draw'st* his triumphant wheels

In progress through the road of heav'n star-pav'd."

Milton, P. L. IV. 973.

"If there *be* but one body of legislators, it is no better than a tyranny; if there *are* only two, there will want a casting voice." Addison, Spect. N^o 287.

cessa-

cessarily require the Subjunctive Mode: Examples; "Let him that standeth, take heed, *lest* he *fall*" 1 Cor. x. 12. "Take heed, *that* thou *speak* not to Jacob." Gen. xxxi. 24. "If he *do but* touch the hills, they shall *smoke*." Psal. civ. 32 [4].

Other Conjunctions, expressing a Continuation, an Addition, an Inference, &c. being of a positive and absolute nature, require the Indicative Mode; or rather leave the Mode to be determined by the other circumstances and conditions of the Sentence.

When the Qualities of different things are compared, the latter Noun is governed, not by the Conjunction *than*, or *as*, (for a Conjunction has no Government of Cases,) but by the Verb or the Preposition, expressed, or understood. As, "Thou art wiser *than* I [am.]" "You are not so tall *as* I [am.]" "You think him handsomer *than* [you think] *me*; and you love him more *than* [you love] *me*." In all other instances, if you complete the Sentence in

[4] In the following instances the Conjunction *that*, expressed, or understood, seems to be improperly accompanied with the Subjunctive Mode:

"So much she fears for William's life,
That Mary's fate she *dare* not mourn."

Prior.

"Her eyes in heaven
Would through the airy region stream so bright,
That birds would sing, and think it *were* not night.

Shakespear, Rom. and Jul.

L like

like manner, by supplying the part which is understood, the Case of the latter Noun will be determined. Thus, "Plato observes, that God geometrizes; and the same thing was observed before by a wiser man than *he*:" that is, than *he was*. "It was well expressed by Plato; but more elegantly by Solomon than *him*:" that is, than *by him* [5].

But the Relative *who*, having reference to no Verb or Preposition understood, but only to its Antecedent, when it follows *than*, is always in the objective Case; even though the Pronoun, if substituted in its place, would be in the Nominative: as,

"Beelzebub, *than whom*,
Satan except, none higher sat."

Milton, P. L. ii. 299.

which, if we substitute the Pronoun, would be,

"None higher sat than *he*."

The Conjunction *that* is often omitted
and

[5]. "You are a much greater loser than *me* by his death."
Swift to Pope, Letter 63.

"And tho, by heav'n's severe decree

She suffers hourly more than *me*. Swift to Stella.

"We contributed a third more than the Dutch, who were obliged to the same proportion more than *us*." Swift, Conduct of the Allies.

"King Charles, and more than *him*, the Duke, and the Popish Faction, were at liberty to form new schemes." Lord Bolingbroke, Diff. on Parties, Letter 3. "The

and understood: as, "I beg you would come to me: "See, thou do it not:"

"The drift of all his Sermons was, to prepare the Jews for the reception of a Prophet, mightier than *Him*, and whose shoes he was not worthy to bear." Atterbury, Sermons IV. 4.

"A Poem, which is good in itself cannot lose any thing of its real value, though it should appear not to be the work of so eminent an author, as *him*, to whom it was first imputed." Congreve, Pref. to Homer's Hymn to Venus.

"A Stone is heavy, and the sand weighty: but a fool's wrath is heavier than *them* both." Prov. xxvii. 3.

"If the King give us leave, you or I may as lawfully preach, as *them* that do." Hobbes, Hist. of Civil Wars, p. 62.

"The sun upon the calmest sea
Appears not half so bright as *Thee*."

Prior.

"Then finish, dear Chloe, this Pastoral war,
And let us like Horace and Lydia agree:

For thou art a Girl as much brighter than *her*,

As he was a Poet sublimer than *me*." Ibid.

In these passages it ought to be, *I, We, He, They, Thou, She*, respectively. Perhaps the following example may admit of a doubt, whether it be properly expressed or not:

"The Lover got a woman of greater fortune than *her* he had mis'd." Addison, Guardian N^o 97. Let us try it by the Rule given above; and see, whether some correction will not be necessary, when the parts of the Sentence, which are understood, come to be supplied: "The lover got a woman of a greater fortune, than *She* [*was*, *whom*] he had mis'd.

"Nor hope to be myself less miserable

By what I seek, but others to make such

As *I*."

Milton, P. L. ix. 126.

"The Syntax, says Dr. Bentley, requires, "make such as *me*." On the contrary, the Syntax necessarily requires, "make such as *I*:" for it is not, "I hope to make others such, as to make *me*:" the Pronoun is not governed by the Verb *make*, but is the Nominative Case to the Verb *am* understood: "to make others such as *I am*."

that is, “*that* you would;” “*that* thou do [6].”

The Nominative Case following the Auxiliary, or the Verb itself, sometimes supplies the Place of the Conjunctions *if* and *tho'*: as, “Had he done this, he had escaped :” “Charm he never so [7] wisely :” that is, “*if* he had done this;” “*tho'* he charm.”

Some Conjunctions have their Correspondent Conjunctions belonging to them; so that in the subsequent Member of the Sentence the latter answers to the former : as, *although*—, *yet*, or *nevertheless* ; *whether*—, or ; *either*—, or ; *neither*—, *nor* ; *as*—, *as* ; expressing a Comparison of equality ; “*as* white *as* snow :” *as*—, *so* ; expressing a Comparison sometimes of equality ; “*as* the stars, *so* shall thy seed be ;” that is, equal in number : but most commonly a Comparison in respect of quality ; “and it shall be, *as* with the people, *so* with the priest ; *as* with the servant, *so* with his master :” “*as* is the good, *so* is the sinner ; *as* the one dieth, *so* dieth the

[6] “But it is reason, the memory of their virtues remaine to their posterity.” Bacon, Essay xiv. In this, and many the like Phrases, the Conjunction were much better inserted : “*that* the memory, &c.”

[7] *Never so*——— This Phrase, says Mr. Johnson, is justly accused of Solecism. It should be, *ever* so wisely ; that is, *how* wisely *soever*.

other :”

other :” that is, in like manner : *so*—, *as* ; with a Verb expressing a Comparison of quality ; “ To see thy glory, *so as* I have seen thee in the sanctuary :” but with a Negative and an Adjective, a Comparison in respect of quantity ; *as*, “ Pompey had eminent abilities : but he was not either *so* eloquent and politic a statesman, or *so* brave and skilful a general ; nor was he upon the whole *so* great a man, *as* Cæsar :” *so*—, *that* ; expressing a Consequence : &c [8].

[8] I have been the more particular in noting the proper uses of these Conjunctions, because they occur very frequently, and, as it was observed before of Connective words in general, are of great importance with respect to the clearness and beauty of style. I may add too, because mistakes in the use of them are very common ; as will appear by the following Examples.

The Distributive Conjunction *either* is sometimes improperly used alone instead of the simple Disjunctive *or* : “ Can the fig-tree bear olive-berries ? *either* a vine, figs ?” James iii. 2. “ Why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye ? *Either* how canst thou say to thy brother, Brother, let me pull out the mote that is in thine own eye ?” Luke vi. 41, 42. See also Chap. xv. 8.

Neither is sometimes supposed to be included in its correspondent *nor* :

“ Simois, *nor* Xanthus shall be wanting there.”

Dryden.

—“ That all the application he could make, *nor* the King’s own interposition, could prevail with Her Majesty.” Clarendon, Hist. Vol. III. p. 179. Sometimes to be supplied by a subsequent Negative : “ His rule holdeth still ; that nature, *nor* the engagement of words, are *not* so forcible as custom.” Bacon, Essay xxxix. “ The King *nor* the Queen were *not* at all deceived.” Clarendon, Hist. Vol.

INTERJECTIONS in English have no Government.

Though

II. p. 363. These forms of expression seem both of them equally improper.

So——, *as*, was used by the Writers of the last Century, to express a Consequence, instead of *So*——, *that*: Examples; “And the third part of the stars were smitten; *so as* [that] the third part of them was darkened.” Rev. viii. 12. “The relations are *so* uncertain, *as* [that] they require a great deal of examination.” Bacon, Nat. Hist. “*So as* [that] it is a hard calumny to affirm,——.” Temple. “This computation being *so* easy and trivial, *as* [that] it is a shame to mention it.” Swift, Conduct of the Allies. “That the Spaniards were *so* violently affected to the House of Austria, *as* [that] the whole kingdom would revolt.” Ibid. Swift, I believe, is the last of our good Writers, who has frequently used this manner of expression: it seems improper, and is deservedly grown obsolete.

As instead of *that*, in another manner: “If a man have that penetration of judgement, *as* [that] he can discern what things are to be laid open.” Bacon, Essay vi. “It is the nature of extreme self-lovers, *as* [that] they will set an house on fire, and it were but to roast their eggs.” Idem, Essay xxiii. “They would have given him such satisfaction in other particulars, *as* [that] a full and happy peace must have ensued.” Clarendon, Vol. III. p. 214.

“I gain’d a son;

And such a son, *as* all men hail’d me happy.”

Milton, Samf. Ag.

“We should sufficiently weigh the objects of our hope; whether they *be* such, *as* [that] we may reasonably expect from them what they propose in their frustration; and whether they *are* such, as we are pretty sure of attaining.” Addison, Spect. N° 535. “France was then disposed to conclude a peace upon such conditions, *as* [that] it was not worth the life of a grenadier to refuse them.” Swift, Four last years of the Queen, B. ii.

As instead of the Relative *that*, *who*, or *which*: “An it had not been for a civil Gentleman, *as* [who] came by—.” Sir J. Wrotoll in Congreve’s Old Bachelor. “The Duke had not behaved with that loyalty, *as* [with which] he ought to

Though they are usually attended with Nouns in the Nominative Case [9], and Verbs

to have done". Clarendon, Hist. Vol. II. p. 460. "—With those thoughts *as* [which] might contribute to their honour." Ibid. p. 565. "In the order, *as* they lie in his Preface." Middleton, Works, Vol. III. p. 3. It ought to be, either, "*in order, as they lie;*" or, "*in the order, in which they lie.*" "Securing to yourselves a succession of able and worthy men, *as* [which, or who,] may adorn this place." Atterbury, Sermons, Vol. IV. 12.

The Relative *that* instead of *as*: "Such sharp replies, *that* [as] cost him his life in few months after." Clarendon, Hist. Vol. III. p. 179.

The Relative *who*——, instead of *as*: "There was no man *so* sanguine, *who* did not apprehend some ill consequence from the late change." Swift, Examiner N^o 24. It ought to be, either, *so* sanguine, *as* not to apprehend,——, or "There was no man, *how* sanguine *soever*, *who* did not apprehend."

As improperly omitted: "Chaucer followed nature every where; but was never *so* bold [as] to go beyond her." Dryden, Pref. to Fables. "Which no body presumes, or is *so* sanguine [as] to hope." Swift, Drap. Lett. v. "They are *so* bold [as] to pronounce——." Swift, Tale of a Tub, Sect. vii.

The Conjunction *but* instead of *than*: "To trust in Christ is no more *but* to acknowledge him for God." Hobbs, Human Nature, Chap. xi. 11. "They will concern the female sex only, and import no more *but* that subjection, they should ordinarily be in, to their husbands." Locke. "The full moon was no sooner up, and shining in all its brightness, *but* he privately opened the gate of Paradise." Addison, Guardian N^o 167.

Too——, *that*, improperly used as Correspondent Conjunctions: "Whose Characters are *too* profligate, *that* the managing of them should be of any consequence." Swift, Examiner N^o 24. And, *too*——, *than*: "You that are a step higher than a Philosopher, a Divine; yet have *too* much grace and wit *than* to be a Bishop." Pope to Swift, Letter 30. *So*——, *but*: "If the appointing and apportioning

Verbs in the Indicative Mode, yet the Case and Mode are not influenced by them, but determined by the nature of the sentence.

portioning of penalties to crimes be not *so* properly a consideration of justice, *but rather* [as] of prudence in the Law-giver." Tillotson, Vol. I. Sermon 35. And to conclude with an example, in which, whatever may be thought of the accuracy of the expression, the justness of the observation will be acknowledged; which may serve also as an apology for this and many of the preceding Notes: "No errors are *so* trivial, *but* they deserve to be mended." Pope to Steele, Letter 6.

[9] "Ah me!" seems to be a phrase of the same nature with "Wo is me!"; for the resolution of which see above, p. 100. Note.

PUNC-

PUNCTUATION.

PUNCTUATION is the art of marking in writing the several pauses, or rests, between sentences, and the parts of sentences, according to their proper quantity or proportion, as they are expressed in a just and accurate pronunciation.

As the several articulate sounds, the syllables and words, of which sentences consist, are marked by Letters; so the rests and pauses between sentences and their parts are marked by Points.

But, tho' the several articulate sounds are pretty fully and exactly marked by Letters of known and determinate power; yet the several pauses, which are used in a just pronunciation of discourse, are very imperfectly expressed by Points.

For the different degrees of connexion between the several parts of sentences, and the different pauses in a just pronunciation, which express those degrees of connexion according to their proper value, admit of great variety; but the whole number of Points, which we have to express this variety, amounts only to Four.

Hence it is, that we are under a necessity of expressing pauses of the same quantity,

ty, on different occasions, by different points; and more frequently of expressing pauses of different quantity by the same points.

So that the doctrine of Punctuation must needs be very imperfect: few precise rules can be given, which will hold without exception in all cases; but much must be left to the judgment and taste of the writer.

On the other hand, if a greater number of marks were invented to express all the possible different pauses of pronunciation; the doctrine of them would be very perplexed and difficult, and the use of them would rather embarrass than assist the reader.

It remains therefore, that we be content with the Rules of Punctuation, laid down with as much exactness as the nature of the subject will admit; such as may serve for a general direction, to be accommodated to different occasions, and to be supplied where deficient by the writer's judgment.

The several degrees of Connexion between Sentences, and between their principal constructive parts, Rhetoricians have considered under the following distinctions, as the most obvious and remarkable: the Period, Colon, Semicolon, and Comma.

The Period is the whole Sentence, complete

pleat in itself, wanting nothing to make a full and perfect sense, and not connected in construction with a subsequent Sentence.

The Colon, or Member, is a chief constructive part, or greater division, of a Sentence.

The Semicolon, or Half-member, is a less constructive part, or subdivision of a Sentence or Member.

A Sentence or Member is again subdivided into Commas, or Segments; which are the least constructive parts of a Sentence, or Member, in this way of considering it; for the next subdivision would be the resolution of it into Phrases and Words.

The Grammarians have followed this division of the Rhetoricians, and have appropriated to each of these distinctions its Mark, or Point; which takes its name from the part of the Sentence which it is employed to distinguish; as follows:

The Period	} is thus marked {	:
The Colon		:
The Semicolon		;
The Comma		,

The proportional quantity or time of the Points with respect to one another is determined by the following general rule: The Period is a pause in quantity or duration double of the Colon; the Colon is double of the Semicolon; and the Semicolon is double

double of the Comma. So that they are in the same proportion to one another as the Semibrief, the Minim, the Crotchet, and the Quaver, in Music. The precise quantity or duration of each Pause or Note cannot be defined; for that varies with the Time; and both in Discourse and Music the same Composition may be rehearsed in a quicker or a slower Time: but in Music the proportion between the Notes remains ever the same; and in Discourse, if the Doctrine of Punctuation were exact, the proportion between the Pauses would be ever invariable.

The Points then being designed to express the Pauses, which depend on the different degrees of connexion between Sentences, and between their principal constructive parts; to understand the meaning of the Points, and to know how to apply them properly, we must consider the nature of a Sentence, as divided into its principal constructive parts; and the degrees of connexion between those parts, upon which such division of it depends.

To begin with the least of these principal constructive parts, the Comma. In order the more clearly to determine the proper application of the Point which marks it, we must distinguish between an Imperfect Phrase,

Phrase, a Simple Sentence, and a Compounded Sentence.

An Imperfect Phrase contains no assertion, or does not amount to a Proposition or Sentence.

A Simple Sentence has but one Subject and one finite Verb.

A Compounded Sentence has more than one Subject or one finite Verb, either expressed or understood; or it consists of two or more simple Sentences connected together.

In a Sentence, the Subject and the Verb may be each of them accompanied with several Adjuncts; as the Object, the End, the Circumstances of Time, Place, Manner, and the like: and this either immediately, or mediately, that is, by being connected with some thing, which is connected with some other; and so on.

If the several Adjuncts affect the Subject or the Verb in a different manner, they are only so many Imperfect Phrases, and the Sentence is Simple.

A Simple Sentence admits of no Point, by which it may be divided, or distinguished into parts.

If the several Adjuncts affect the Subject or the Verb in the same manner, they may be resolved into so many Simple Sentences: the Sentence then becomes Compounded,

M

and

and it must be divided into its parts by Points.

For if there are several Subjects belonging in the same manner to one Verb, or several Verbs belonging in the same manner to one Subject, the Subjects and Verbs are still to be accounted equal in number : for every Verb must have its Subject, and every Subject its Verb ; and every one of the Subjects, or Verbs, should or may have its point of distinction.

Examples :

“ The passion for praise produces excellent effects in women of sense.” Addison, Spect. No. 73. In this Sentence *passion* is the Subject, and *produces* the Verb ; each of which is accompanied and connected with its adjuncts. The Subject is not passion in general, but a particular passion determined by its Adjunct of Specification, as we may call it, the passion *for praise*. So likewise the Verb is immediately connected with its object, *excellent effects* ; and mediately, that is, by the intervention of the word *effects*, with *women*, the Subject in which these effects are produced ; which again is connected with its Adjunct of Specification ; for it is not meant of women in general, but of women of sense only. Lastly, it is to be observed, that the Verb

is connected with each of these several Adjuncts in a different manner; namely, with *effects*, as the object; with *women*, as the subject of them; with *sense*, as the quality or characteristic of those women. The Adjuncts therefore are only so many imperfect Phrases; the Sentence is a Simple Sentence, and admits of no Point, by which it may be distinguished into parts.

“The Passion for praise, which is so very vehement in the fair sex, produces excellent effects in women of sense.” Here a new Verb is introduced, accompanied with Adjuncts of its own; and the Subject is repeated by the Relative Pronoun *which*. It now becomes a Compound Sentence, made up of two Simple Sentences, one of which is inserted in the middle of the other; it must therefore be distinguished into its component parts by a Point placed on each side of the additional Sentence.

“How many instances have we [in the fair sex] of chastity, fidelity, devotion? How many Ladies distinguish themselves by the education of their children, care of their families, and love of their husbands; which are the great qualities and achievements of womankind: as the making of war, the carrying on of traffic, the administration of justice, are those by which men grow famous, and get themselves a name?”

Ibid.

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In the first of these two Sentences the Adjuncts *chastity, fidelity, devotion*, are connected with the Verb by the word *instances* in the same manner, and in effect make so many distinct Sentences : “ how many instances have we of chastity ? how many instances have we of fidelity ? how many instances have we of devotion ? ” They must therefore be separated from one another by a Point. The same may be said of the Adjunct “ education of their children, &c. ” in the former part of the next Sentence : as likewise of the several Subjects, “ the making of war, &c ” in the latter part ; which have in effect each their Verb ; for each of these “ is an achievement by which men grow famous. ”

As Sentences themselves are divided into Simple and Compounded, so the members of sentences may be divided likewise into Simple and Compounded members : for whole Sentences, whether Simple or Compounded, may become members of other Sentences by means of some additional connexion.

Simple members of Sentences closely connected together in one Compound member or sentence, are distinguished or separated by a Comma : as in the foregoing examples.

So likewise the Case Absolute ; Nouns in
Ap-

Apposition, when consisting of many terms; the Participle with something depending on it; are to be distinguished by the Comma: for they may be resolved into Simple members.

When an address is made to a person, the Noun, answering to the Vocative Case in Latin, is distinguished by a Comma.

Examples:

“ This said, He form’d thee, Adam; thee, O man,
Dust of the ground.”

“ Now Morn, her rosy steps in th’ eastern clime
Advancing, sow’d the earth with orient pearl.”

Milton.

Two Nouns or two Adjectives, connected by a single Copulative or Disjunctive, are not separated by a Point: but when there are more than two, or where the Conjunction is understood, they must be distinguished by a Comma.

Simple members connected by Relatives and Comparatives are for the most part distinguished by a Comma: but when the members are short in Comparative Sentences; and when two members are closely connected by a Relative, restraining the general notion of the Antecedent to a particular sense; the pause becomes almost insensible, and the Comma is better omitted.

Examples:

“ Raptures, transports, and extasies are
the rewards which they confer: sighs and
tears,

tears, prayers and broken hearts, are the offerings which are paid to them." Addison, *ibid.*

Gods partial, changeful, passionate, unjust;
Whose attributes were rage, revenge, or lust."

Pope.

"What is sweeter than honey? and what is stronger than a lion?"

A circumstance of importance, though no more than an Imperfect Phrase, may be set off with a Comma on each side, to give it greater force and distinction.

Example:

"The principle may be defective or faulty; but the consequences it produces are so good, that for the benefit of mankind, it ought not to be extinguished." Addison, *ibid.*

A member of a Sentence, whether Simple or Compounded, that requires a greater pause than a Comma, yet does not of itself make a complete Sentence, but is followed by something closely depending on it, may be distinguished by a Semicolon.

Example:

"But as this passion for admiration, when it works according to reason, improves the beautiful part of our species in every thing that is laudable; so nothing is more destructive to them, when it is governed by vanity and folly." Addison, *ibid.*

Here the whole Sentence is divided into
two

two parts by the Semicolon, each of which parts is a Compounded Member, divided into its Simple Members by the Comma.

A member of a Sentence, whether Simple or Compounded, which of itself would make a complete Sentence, and so requires a greater pause than a Semicolon, yet is followed by an additional part making a more full and perfect Sense, may be distinguished by a Colon.

Example:

“ Were all books reduced to their quintessence, many a bulky Author would make his appearance in a penny paper: there would be scarce any such thing in nature as a folio: the works of an age would be contained on a few shelves: not to mention millions of volumes, that would be utterly annihilated.” Addison, Spect. N^o 124.

Here the whole Sentence is divided into four parts by Colons: the first and last of which are Compounded Members, each divided by a Comma; the second and third are Simple Members.

When a Semicolon has preceded, and a greater pause is still necessary; a Colon may be employed, though the Sentence be incomplete.

The Colon is also commonly used, when an Example, or a Speech is introduced.

When a Sentence is so far perfectly finished,

finished, as not to be connected in construction with the following Sentence, it is marked with a Period.

In all cases the proportion of the several Points in respect to one another is rather to be regarded, than their supposed precise quantity, or proper office, when taken separately.

Beside the Points which mark the pauses in discourse, there are others which denote a different modulation of the voice in correspondence with the sense. These are

The Interrogation Point	} thus marked {	?
The Exclamation Point		!
The Parenthesis		()

The Interrogation and Exclamation Points are sufficiently explained by their names: they are indeterminate as to their quantity or time, and may be equivalent in that respect to a Semicolon, a Colon, or a Period, as the sense requires. They mark an Elevation of the voice.

The Parenthesis incloses in the body of a Sentence a member inserted into it, which is neither necessary to the sense, nor at all affects the construction. It marks a moderate depression of the voice, with a pause greater than a Comma.

A PRAXIS;

A P R A X I S, or Example of Grammatical Resolution.

1. **I**N the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governour of Judea, the word of God came unto John the son of Zacharias in the wilderness.

2. And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins.

3. And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.

4. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.

5. And as all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.

6. Now when all the people were baptized, it came to pass, that Jesus also being baptized and praying, the heaven was opened,

opened, and the Holy Ghost descended in a bodily shape upon him; and lo! a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

1. *In* is a Preposition; *the* the Definite Article; *fifteenth*, an Adjective; *year*, a Substantive, or Noun, in the Objective Case governed by the Preposition *in*; *of*, a Preposition; *the reign*, a Substantive, Objective Case, by the Preposition *of*; *of Tiberius Caesar*, both Substantives, Proper Names, Government and Case, as before; *Pontius Pilate*, Proper Names; *being*, the Present Participle of the Verb Neuter *to be*; *Governour*, a Substantive; *of Judea*, a Proper Name, Government and Case as before: *Pontius Pilate being Governour*, is the Case Absolute, that is, the Nominative Case with a Participle without a Verb following and agreeing with it; the meaning is the same as, *when Pilate was governour*: *the word*, a Substantive; *of God*, a Substantive; *came*, a Verb Neuter, Indicative Mode, Past Time, third Person, Singular Number, agreeing with the Nominative Case word; *unto*, a Preposition; *John*, a Proper Name; *the Son*, a Substantive, put in Apposition to *John*; that is, in the same Case, governed by the same Preposition *unto*; *of Zacharias*, a Proper Name; *in*, a Preposition; *the wilderness*, a Substantive, Government and Case as before.

2. And

2. *And*, a Conjunction Copulative ; *he*, a Pronoun, third Person Singular, Masculine Gender, Nominative Case, standing for *John* ; *came*, as before ; *into*, a Preposition ; *all*, an Adjective ; *the country*, a Substantive ; *about*, a Preposition ; *Jordan* a Proper Name ; *preaching*, the Present Participle of the Verb Active *to preach*, joined like an Adjective to the Pronoun *he* ; *the baptism*, a Substantive in the Objective Case following the Verb Active *preaching*, and governed by it : *of repentance*, a Substantive, Government and Case as before ; *for*, a Preposition ; *the remission of sins*, Substantives, the latter in the Plural Number, Government and Case as before.

3. *And* (b. that is, *as before*) *the same*, an Adjective ; *John* (b.) *bad*, a Verb Active, Indicative Mode, Past Time, third Person Singular agreeing with the Nominative Case *John* ; *his*, a Pronoun, third Person Singular Possessive Case ; *raiment*, a Substantive in the Objective Case, following the Verb Active *bad*, and governed by it ; *of camel's*, a Substantive, Possessive Case ; *hair*, Substantive, Objective Case, governed by the Preposition *of*, the same as, *of the hair of a camel* ; *and*, (b.) *a*, the Indefinite Article ; *leathern*, an Adj. *girdle*, a Subst. *about*, (b.) *bis*, (b.) *loins*, Subst.

Subst. plural Number ; *and his*, (b.) *meat*, Subst. *was*, Indicative Mode, Past Time, third Person Singular of the Verb Neuter *to be* ; *locusts*, Substantive, plural Number, Nominative Case after the Verb *was* ; *and*, (b.) *wild*, Adjective ; *honey* Substantive.

4. *Then*, an Adverb ; *said*, a Verb Active, Past Time, third Person Singular agreeing with the Nominative Case *he* (b.) *to*, a Prep. *the multitude*, Subst. Objective Case, governed by the Prep. *to* ; *that*, a Relative Pronoun, its Antecedent is *the multitude* ; *came*, (b.) *forth*, an Adverb ; *to*, a Prep. and before a Verb the sign of the Infinitive Mode ; *be baptized*, a Verb Passive, made of the Participle Passive of the Verb *to baptize*, and the Auxiliary Verb *to be*, in the Infinitive Mode ; *of him*, Pronoun, third Person Singular, standing for *John*, in the Objective Case governed by the Prep. *of* ; *O*, an Interjection ; *generation*, Sub. Nominative Case ; *of vipers*, Subst. plural Number ; *who*, an Interrogative Pronoun ; *hath warned*, a Verb Active, Present Perfect Time, made of the Perfect Participle *warned* and the Auxiliary Verb *hath*, third Person Singular agreeing with the Nominative Case *who* ; *you*, Pronoun, second Person plural, Objective Case, following the Verb Active *warned* and governed

verned by it; *to flee*, Verb Neuter, Infinitive Mode; *from*, a Prep. *the wrath*, Subst. Objective Case, governed by the Preposition *from*; *to come*, Verb Neuter, Infinitive Mode, second Person plural, agreeing with the Nominative Case *ye* understood, as if it were, *bring ye*; *forth*, an Adverb; *therefore*, a Conjunction; *fruits*, a Substantive plural, Objective Case, following the Verb Active *bring*, and governed by it; *meet*, an Adjective, joined to *fruits*, but placed after it, because it has something depending on it; *for repentance*, a Substantive governed by a Prep. as before.

5. *And*, (b.) *as*, a Conjunction; *all*, (b.) *men*, Subst. plural Number; *amused*, a Verb Neuter, Past Time, third Person plural, agreeing with the Nominative Case *men*; *in*, (b.) *their*, a Pronominal Adjective, from the Pronoun *they*; *hearts*, Subst. plural Number, Objective Case governed by the Prep. *in*; *of John*, (b.) *whether*, a Conjunction; *he*, (b.) *were*, Subjunctive Mode, governed by the Conjunction *whether*, Past Time, third Person Sing. of the Verb *to be*, agreeing with the Nominative Case *he*; *the Christ*, Subst. Nominative Case after the Verb *were*; *or*, a Disjunctive Conjunction, corresponding to the preceding Conjunction *whether*; *not*, an Adverb; *John*, (b.) *answered*, a Verb Active, Indicative Mode,

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Past

Past Time, third Person Sing. agreeing with the Nominative Case *John*; *saying*, Present Participle of the Verb Active *to say*, joined to the Substantive *John*; *unto*, (b.) *them*, a Pronoun, third Person Plural, Objective Case governed by the Preposition *unto*; *all*, (b.) *I*, Pronoun, first Person Singular; *indeed*, an Adverb; *baptize*, a Verb Active, Indicative Mode, Present Time, first Person Singular, agreeing with the Nominative Case *I*; *you*, Pronoun, second Person plural, Objective Case, following the Verb Active *baptize*, and governed by it; *with*, a Prep. *water*, Subst. *but*, a Disjunctive Conjunction; *one*, a Pronoun, standing for some Person not mentioned by name; *mightier*, an Adjective in the Comparative Degree, from the Positive *mighty*; *than*, a Conjunction, used after a Comparative word; *I*, (b.) the Verb *am* being understood, that is, *than I am*; *cometh*, a Verb Neuter, Indicative Mode, Present Time, third Person Sing. agreeing with the Nominative Case *one*; *the latchet*, Subst. *of* (b.) *whose*, Pronoun Relative, *one*, being the Antecedent to it, in the Possessive Case; *shoes*, Subst. plural; *I*, (b.) *am*, Indicative Mode, Present Time, first Person Sing. of the Verb *to be*, agreeing with the Nominative Case *I*; *not*, (b.) *worthy*, an Adjective; *to unloose*, a Verb Active, in the Infinitive Mode,

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governing the Substantive *latchet* in the Objective Case; *he*, (b.) *shall baptize*, a Verb Active, Indicative Mode, Future Time, made by the Auxiliary *shall*, third Person Sing. agreeing with the Nominative Case *he*; *you*, (b.) *with the*, (b.) *Holy*, an Adjective; *Ghost*, a Subst. and *with*, (b.) *fire*, a Substantive; this and the former both in the Objective Case governed by the Prep. *with*.

6. *Now*, an Adverb; *when*, a Conjunction; *all*, (b.) *the people*, a Sub. *were baptized*, a Verb Passive, made of the Auxiliary Verb *to be*, joined with the Participle Passive of the Verb *to baptize*, Indicative Mode, third Person plural, agreeing with the Nominative Case Singular *people*, being a Noun of multitude; *it*, Pronoun, third Person Singular Neuter Gender, Nominative Case; *came*, (b.) *to pass*, Verb Neuter, Infinitive Mode; *that* a Conjunction; *Jesus*, a Proper Name; *also*, an Adverb; *being*, Present Participle of the Verb *to be*; *baptized*, Participle Passive of the Verb *to baptize*; and, (b.) *praying*, Present Participle of the Verb Neuter *to pray*; *Jesus being baptized and praying* is the Case Absolute, as before; *the heaven*, Substantive; *was opened*, Verb Passive, Indicative Mode, Past Time, third Person Singular agreeing with the Nominative Case *heaven*, the Auxiliary Verb *to be* being joined to the

Participle Passive, as before; *and the Holy Ghost*, (b.) *descended*, Verb Neuter, Indicative Mode, Past Time, third Person Singular agreeing with the Nominative Case *Ghost*; *in a* (b.) *bodily*, an Adjective; *shape*, a Substantive; *like*, an Adjective; *a dove*, a Substantive, Objective Case, the Preposition *to* being understood, that is, *like to a dove*; *upon*, Preposition; *him*, Pronoun third Person Singular, Objective Case governed by the Preposition *upon*; *and*, (b.) *lo*, an Interjection; *a voice*, a Substantive, Nominative Case, *there was* being understood, that is *there was a voice*; *from*, Preposition; *heaven* Substantive, Objective Case; (b.) *saying*, (b.) *this*, a Pronominal Adjective, *person* being understood; *is*, Indicative Mode, Present Time, of the Verb *to be*, third Person Singular agreeing with the Nominative Case *this*; *my*, a Pronominal Adjective; *beloved*, an Adjective; *Son*, a Substantive, Nominative Case after the Verb *is*; *in*, (b.) *whom*, Pronoun Relative, Objective Case governed by the Preposition *in*, the Substantive *Son* being its Antecedent; *I am*, (b.) *well*, an Adverb; *pleased*, the Passive Participle of the Verb *to please*, making with the Auxiliary Verb *am* a Passive Verb, in the Indicative Mode, Present Time, first Person Singular, agreeing with the Nominative Case *I*.

T H E E N D.

OBSERVATIONS

ON

STYLE.

THE use of writing, as of speaking, is to express our thoughts with certainty and perspicuity. But as *writing* is a permanent thing, it is requisite that *written* forms of speech have a greater degree of precision and perspicuity than is necessary in *colloquial* forms, or such as very well answer the purpose of common conversation (a).

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STYLIS,

(a) The ease of conversation seems, in some cases, to require a relaxation of the severer laws of Grammar: at least, that, after the manner of the *French*, we take the liberty to drop some of the harsher terminations of words. For instance,

STYLE, therefore, which is *the manner of writing*, may be deemed perfect, when it adequately expresses the whole of what is intended ; and every other fault or imperfection in a composition ought to be charged to the account of the thought or conception. But, since every defect in the meaning is indicated by the Style, all critics, in their observations on Style, generally comprehend under this term, what, strictly speaking, belongs to the other : and, as I approve of their reason, I shall, after their example, use the word in the same latitude.

The correspondence between every person's thoughts and language is perhaps more strict, and universal, than is generally imagined : For since there can be but few perceptions or ideas existing in the human mind, which were not, in their very rise, and first impression, associated with the words that denote them ; it is almost impossible, but that ideas and the symbols, or expressions of them, must arise in the mind at the same time ; and if any person will but attend to his own mental operations, he will be conscious that, even when he hath

stance, who, in common conversation, would scruple to say, "*who is this for ;*" or *where learnt (or learned) thou this ;* rather than, *whom is this for ;* or, *where learnedst thou this ?*

no use for words, he cannot so much as meditate or think without them. Whether their attendance be necessary or not, the ideas of words will accompany the ideas of things; and whenever a man's meaning cannot be expressed in words, he hath, in fact, only a confused apprehension of something or other, and no distinct meaning at all.

I, likewise, make no doubt, that it will appear probable, to any one who is versed in the mental analysis, that the same words do generally accompany the same ideas; and when, by enlarging our acquaintance with men and books, we increase our stock of words, we at the same time make a proportionable augmentation of our ideas; and though many of the new ones may not be totally different from the old, we have, however, greatly diversified them, and have introduced many new modifications, and a variety of minute distinctions among them, equivalent to new ideas. Moreover, it will be found, that, of the vast number of synonymous terms in which every cultivated language abounds, no two of them convey precisely the same idea: to speak scientifically every term we use hath a peculiar set of associations belonging to it. Even in comparing different languages, there will be found very few words, that in every circumstance, and connection may, properly
and

and universally, be substituted the one for the other.

Every thing, therefore, that is maimed, distorted, or redundant, in a person's Style, must proceed from the same kind and degree of imperfection in his ideas, to which, in the moment of conception, and at the time of their being committed to writing, they strictly corresponded.

Every sentence, however complex or incumbered with superfluous ornaments, may be reduced, by analysis, to simple narration, or a number of single propositions, consisting of nouns connected by the verb [*to be*]; every adjective or epithet, and every adverb, being a contracted sentence, and implying a distinct affirmation or assertion.

Considering a discourse, therefore, as existing originally in these its component parts, the first care of the composer must be to see that no two of them be the same; otherwise, when abridged, they will produce a tautology in a sentence; that is, some part of it might be omitted, and the sense left intire. And his whole art must afterwards consist in combining and arranging these detached sentences in a proper manner. He must make the principal proposition the most conspicuous; and those which contain nothing more than circumstances, or illustrations, must be thrown into the form of adjectives,

adjectives, adverbs, metaphors, &c. according to their nature and importance.

A sentence thus constructed, and made to cohere in a regular dependance of one word upon another (in the language of grammar, one word governing another) may stand single in a composition, having a full pause both before and after it, if the nature of the discourse makes it requisite that the sentence it contains be considered separately and attentively; as in strong passion, or close reasoning. In other cases, provided there be no danger of keeping the attention too long upon the stretch, any number of these sentences may be connected by conjunctive particles, short pauses only being interposed; and a full pause not to be made till they have all passed in review before the mind. Regard must also be had, in this case, to the capacity of the reader, and the state of mind in which any species of composition is usually perused: but to limit the number of sentences that compose a period, without regard to the nature of the discourse of which they make a part, is a dictate of arbitrary authority, and not of nature. In some cases *four* members of a complex sentence may be too few, and in others two may be too many.

Regard is also to be had to what is called the *Harmony of Style*, or the agreeable musical

masical sound of the words when well pronounced. For instance, a sameness of sound or cadence is universally disagreeable to the ear: Every writer, therefore, who would not disgust his readers, must carefully avoid the too frequent recurrence of the same word, the same syllable, and the same manner of closing a sentence; but with more care and exactness, if his whole view in writing be to give pleasure, as in most species of poetry, descriptive writings, and familiar essays, than if his design were to inform and convince, in a piece of Mathematical, Philosophical, or Theological argumentation: because, in the latter case, it might be presumed that the reader would give proportionably more attention to the sentiment than to the language. And indeed, in all cases, a want of perspicuity gives a reader much more pain, and occasions more frequent and disagreeable interruptions than a want of harmony. In the first place, therefore, in all kinds of composition, let every word stand in such a place and connection, as that its meaning shall be in no danger of being mistaken; and let all the subsequent alterations, that the delicacy of the ear shall plead for, be made consistent with it.

With respect to real harmony, it is absolutely indifferent whether a period close
 with

with a *monosyllable*, or otherwise, provided the monosyllable, considered as connected with the words adjacent, have no disagreeable cadence; for it is not the ear, but the understanding, that perceives the distinction and interval between words in the same clause of a sentence, when they are regularly pronounced. It is often really diverting to see with what extreme caution words of such frequent occurrence as *of* and *to* are prevented from fixing themselves in the close of a sentence; though that be a situation they naturally incline to, where they favour the easy fall of the voice, in a familiar cadence; and from which nothing but the solemnity of an address from the pulpit ought to dislodge them; as in any other place they often give too great a stiffness and formality to a sentence.

Beside this general harmony of style, or its containing nothing that would sound harsh or disagreeable to the ear, there is another kind of harmony, that some refiners in criticism affect to talk with great rapture about. This they call *making the sound an echo to the sense*; and in real sounds, or things that have a relation to sound, all languages afford some foundation for the resemblance: the articulate names of such things being originally an actual imitation of the inarticulate natural sounds which they

they express. In this case, therefore, the most common words of any language do of themselves, without any care or study of ours, supply this admired resemblance. In other cases, our own ideas themselves, or an affected pronunciation, may impose upon us, and the resemblance be no more than imaginary.

Thus, with respect to the description of any thing that is exceeding smooth and soft, the words which, for the reason above given, it is almost impossible should be very harsh and rough, may easily be fancied to suit the sense; because a person's sensations, at the time of perusing it, are of the agreeable kind; and, not waiting to make a proper distinction among his ideas, he confounds the ideas of words with the ideas of things; and, if he read, he is apt to give the words, by a forced pronunciation, a smoothness that is not natural to them, and which the writer, perhaps, never studied or thought of.

Whether *Homer* in particular, or several others of the most admired Antients, attempted this kind of harmony, is very doubtful; since, with respect to those passages in which, it is pretended, there is the happiest coincidence of sound and sense, it is no difficult matter to pick out a number of verses of the same measure; and having
a similar

a similar combination of vowels, and consonants, that convey a quite different, perhaps a contrary meaning. And as to *modern echoes* of this kind, attempted in modern languages, they are, in general, very indistinct indeed. If any person could, Mr. *Pope* certainly would, have succeeded in these imitations; yet I believe I am not singular in my opinion, that a foreigner would not be able, from the mere sound of his admired verses, to distinguish the smooth stream from the loud torrent, or Ajax's labour from Camilla's swiftness, were the pronunciation impartial.

The principal grace and ornament of fine writing consists in *Figurative* expressions. These make a composition resemble a beautiful landscape, in which the eye is entertained with a constant succession of the most agreeable objects. Metaphors do not only constitute the principal part of writings, calculated to please, but even the Metaphysician and Philosopher are obliged to borrow a little of their aid, to relieve the heaviness and languor that their most instructive disquisitions would otherwise bring upon their readers.

And whither can we, with less deviation from the principles of language, go for their embellishment, than to the source from which the greatest part of all languages

ges was derived. For the forms of expression that are not, ultimately, more or less figurative, are much fewer than is generally apprehended. Let a person, for his satisfaction, take a passage at random, from any author whatever, and analyse the words of it, and it will be found that few of them were, in all their parts, originally affixed to the ideas they now represent.

In the infancy of the world, when mankind were under a necessity of using a language, and had little leisure for diversifying it, they were obliged to make use of the same name, to represent all the ideas that bore a considerable resemblance to each other. Hence even many sensible objects, nearly similar to each other, have but one common name; and almost all our intellectual ideas are denoted by words which were originally borrowed from sensible things: So that were the most abstracted philosophers obliged to refund their borrowed language, it would be found, that the fields and the woods, the first abodes of mankind, would have the justest claim to it.

But of the expressions which, when analysed in this rigorous manner, are indiscriminately figurative, we must make a distinction between those in which the figure is, by frequent use, become evanescent and forgotten, and those in which the metaphor is apparent and striking: though the former

er kind approach, by an insensible transition, those of the latter. For the critical rules relating to propriety and consistency, which are so necessary to be observed in expressions manifestly figurative, do not at all affect those that are only obscurely so; because in the perusal, the impropriety is not easily perceived. Those gentlemen, therefore, are hypercritics, who censure those little inconsistencies in received forms of speech, which, with the bulk of attentive readers, pass unnoticed: and if they go on to trace every word back to its long-forgotten allusions, they will make the whole business of speech at a stand: however, the embarrassments that composition will then lie under, will be insurmountable.

The rules relating to the propriety and consistency of metaphors must also be understood in different degrees of latitude, according as the particular figures to which they are applied are more or less conspicuous and glaring. Strong, bold figures, that have no natural connection with one another, ought not to stand too near together, lest the inconsistency be taken notice of; whereas images, whose colour is but faint, may be allowed to succeed one another at lesser intervals; the impression that any one of them makes being so very slight and transient, that it is presently effaced, and

leaves the mind equally disposed to receive another of a different kind.

One of the most remarkable differences among those writers of the present age, who are admired for the excellence of their style, is in their choice of words to express the same things; some of them affecting to introduce words of a foreign original, and others as industriously avoiding them. The former are offended with the harshness of northern, which are the natural English sounds; and the latter, with the stiffness, and seeming pedantry, of scholastic expressions, borrowed from the more elaborate learned tongues. They both seem to affect too great a sensibility and delicacy of taste for the present mixed state of the English language.

The one should consider, that English sounds, though confessedly harsh, when compared with those of the languages we generally borrow from, are familiar, and, on that account, not at all harsh or uncouth to an English ear; and that the English language hath now, with those words which are perfectly naturalized, a sufficient *copia* for almost every thing we have occasion to express. And the others, that when writings are likely to fall chiefly into the hands of persons who are conversant with the learned languages, they are sure to be perfectly

fectly understood ; and that a writer may often express himself with that accuracy and precision, and, at the same time, with that sweetness and variety of cadence, by introducing several of the more unusual foreign words, that, it must be allowed, it were in vain to attempt in mere native English.

Such writers, moreover, are in less danger of debasing their style, by vulgar words and phrases, or such as have been long associated with, and, in a manner, appropriated to, vulgar and mean ideas ; than which, nothing can be more unworthy of the mind, much more the compositions, of a gentleman, or a person of liberal education ; especially in works that are designed to be read with gravity, and are not absolutely burlesque. And it must be acknowledged, that the style of our professedly easy, and familiar writers, doth but too nearly border upon that which is vulgar and illiberal.

From the correspondence between men's thoughts and language, explained in the former part of these observations, we may infer, that in style, as in every other production, there is room for an infinite diversity, where the degrees of excellence may be the same. For as every man hath some peculiarity in his manner, whether of speaking, or behaviour, which, as much as the

peculiar form of his features, or size of his limbs, distinguishes him from other men; and which, if he have no affectation, is more becoming him, and better suits his whole character, than any other manner whatsoever; so, likewise, hath every man a peculiar manner of conceiving things, and expressing his thoughts, which, were he so fortunate as to hit upon subjects adapted to his genius, would not want propriety or beauty.

It is not nature that requires a perfect similarity of style in all that write upon the same subject. The *dresses* of many persons, of the same age, the same nation, the same climate, and even upon the same occasion, may have equal propriety, and yet be considerably different. In some things a person may innocently consult his own person and taste.

This natural foundation for diversity of style, critics seem not to have sufficiently attended to, and have, hence, been too hasty in establishing general laws of writing from particular instances of successful composition; and have defined and circumscribed the paths to literary excellence, in such a manner, that no writer, who pays a scrupulous regard to their rules, can ever arrive at it.

It

It ought to have been considered, that the infinite diversity of the subjects of human enquiry and speculation, might suggest an infinite diversity in the very kinds of composition, and that the diversity of lights in which the same subject may be viewed by different human intellects, might occasion as great differences in the manner of treating them.

Hence hath arisen the modern method of evading the force of established criticism, upon compositions of very common denominations, by inventing new titles to works. Thus the writer of *Memoirs* or *Travels* is not confined by the strict laws of *History*; at the same time that he gives us all the instruction, and perhaps (if only from the variety of his method) more entertainment, than we could receive from the most regular Historical performance. And all the rules of *Epic* writing are dispensed with, and all the uses of such works preserved, in the looser dress of a *Novel* or *Romance*: from each of which, being executed with all imaginable diversity of manner (owing to the human genius being left to its native freedom, in a province as yet un-invaded, at least un-occupied, by the critics) the spirit of antient commentators, might have established quite different sets of rules for this species of composition.

Language

Language partakes much of the nature of *art*, and but little of the nature of *science*; both because improvements in language have their *ne plus ultra*, and because it is a thing not exempt from the influence of faction and caprice: whereas true science is the same in all places, and in all times, and admits of unbounded improvements.

Both languages and arts, in their infancy, are composed of rough unpolished materials, that barely answer the purposes for which they were intended: in process of time, and in consequence of more persons being employed in improving and using them, they acquire an elegance of construction, and beauty of finishing, while they still retain their strength and capacity for service: but, at last, strength and service are sacrificed to useless and superfluous ornaments; following the universal changes of taste, which are, from the rough and unpolished, to the cultivated and manly, to the effeminate and vitiated.

The time when a language comes to its perfection may be nearly ascertained, from considering the causes that contribute to it. To resume our former comparison: any art may be judged to be arrived at its perfection, when it hath been a considerable time practised, and in reputation; for, in those circumstances, there could have been no
want

want of motives, either from interest, or honour, to excite the ingenious to try every expedient for its improvement.

Languages have hardly ever received any real improvement, after an entire century favourable to the polite arts; and, from causes that have generally coincided, the period of literary renown in any nation, hath seldom been long after the time in which it made the greatest figure in arms and politics. Also the language of those times which produced the most and the best writers, hath always been deemed *classical*, and the standard of style to those that have succeeded them.

We need make no doubt, therefore, but that the conjectures and apprehensions we find in the writings of *Addison*, *Pope*, *Swift*, and others, their cotemporaries, that the language of their time would, at length become obsolete in this nation, are absolutely groundless. And it may be taken for granted, that the schemes of some still more modern writers, to add something considerable to the perfection of the English language, in order to contribute to the permanency of it, cannot, according to the course of nature, produce any effect. If the English language hath not already attained to its maturity, we may safely pronounce that it never will: and if it be not now in a condition to perpetuate

petuate itself, and stand the attacks of time, no method that we can at this day take will rescue it from oblivion.

More than a century is already elapsed since *Dryden* began to be admired as a writer, and where is the probability of the prophecy of Mr. *Pope* ever coming to pass?

And such as Chaucer is shall Dryden be.

It is *writing* that fixes, and gives stability to a language: for hardly any of the causes that contribute to the revolutions of *vocal* language do at all effect that which is *written*. And when a language is so much read, written and diffused in books through the bulk of the nation that speaks it as the English, in its present state, it would be absolutely miraculous were it to receive any considerable alteration.

I cannot put an end to these observations on style, without taking notice, that since, according to the order of nature, *words* are but subordinate and subservient to *things*; the chief use of written language must be to record, extend, and perpetuate, useful knowledge; that, unless our whole view in writing be to please the ear and imagination, by beautiful description, and harmonious diction, we ought rather to aim at perspicuity and strength of expression, than exactness

actness in the punctilios of composition ; and that the masterly productions of *Philosophers* and *Historians*, though too negligently written to be free from trivial inaccuracies, are infinitely to be preferred to those faultless pieces of *Poetry*, *Oratory*, or *Romance*, which are never read but merely for entertainment. These latter are like artificial *canals*, that serve only to embellish a garden, or diversify a prospect : The former resembles the irregularly majestic *Thames*, fertilizing many counties, and loaden with ships and treasure.

That the antient *Greeks* and *Romans* should spend so much time upon the arts of *Grammar* and *Rhetoric* ; and that the chief merit of most of the admired remains of antiquity, excepting that of the *Historians*, should consist in the excellency of their style, is not to be wondered at ; since, *Philosophy* being then in its infancy, their times afforded nothing that was more worthy of their attention ; besides, they wrote in languages infinitely more susceptible of ornament than ours. But for us to spend the best part of our time in literary criticism, and in poring over authors that have nothing to recommend them but the beauties of modern style, when the sublime studies of *Mathematicks* and *Philosophy* lie open before us, is most preposterous ; and what the
great

great geniuses of antiquity, were they to know how unworthily we are employed, would despise us for. To the Antients the fields of literature afforded nothing that was inviting besides *flowers*; but shall not we venture to leave their footsteps, when the *fruit* is ripe, and is as easily gathered.

It is, moreover, worthy of the consideration of a rational being, and a moral agent, that even excellence in arts that have perceivable limits contracts the faculties, and cherishes the meaner and baser passions of our minds; but that true science, being unbounded in its nature and objects, doth, as it were, enlarge the soul, extend the faculties, and give scope to the most generous affections.

What is more remarkable than the conceit, the spleen, and the petulance, of critics in language and the *Belles Lettres*? On the other hand, Can we contemplate the truly grand and immense prospects that *Philosophy*, and particularly *Astronomy*, opens to our view, and not feel our minds inspired with a certain dignity of sentiment, that renders us superior to the meaner and baser passions, and leads us to a temper and conduct suiting our station, and worthy of a rational creature?

F I N I S.

